

Adventist Approaches to Islamic People

THE THREE ANGELS AND THE CRESCENT:



A READER

Jonquil Hole & Børge Schantz, editors
SDA Global Centre for Islamic Studies

Seventh-day Adventists in the era of Global Mission have taken seriously the challenge of the unreached millions of Muslims. In their efforts to fulfil the task of proclaiming the Gospel, they have realized that meaningful approaches to people of other cultures and religions must be informed not only by an understanding of cultural differences but also by an appreciation of the most significant tenets of the belief systems of non-Christians.

This Reader is published with the prayer and hope that the different authors in their various fields will provide directions and guidance for those Adventists (and others) who witness for Christ among Muslims.

Many of the authors of the chapters in the book have experience in Muslim evangelism. They represent most branches of the world-wide Seventh-day Adventist work, and nearly all fields where there is a sizeable number of Muslims.

This Reader is, therefore, a must for any Adventist who desires to bring the message of salvation to the Islamic world.

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FOREWORD

God is the Father of all peoples of earth and His will, as has been made evident in the person of Jesus Christ, is that “... all in heaven and earth, might be brought into a unity in Christ”. Ephesians 1:10 NEB. No people is excluded from the universal purpose of God, none fall outside the promise, and none are beyond the reach of the gospel—neither Jew nor Greek nor Muslim. My God, exults Paul, “... is rich enough for the need of all who invoke him. ‘For everyone who invokes the name of the Lord will be saved.’” Romans 10:12,13 NEB.

But even as the human heart thrills at this great promise and does so without any sense of doubt, there arises immediately the great question of how this is to be achieved. And the scriptural answer that “... through the church, the wisdom of God in all its varied forms might be made known ...” Ephesians 3:10 NEB, adds immensely to the force of that question. The greatest weight of that question is felt when the church, in full sense of its responsibility to God, faces the almost overwhelming challenge of mission to the Muslim peoples of earth. It is then that the church is driven to confess its lack of faith and obedience, to pray for guidance, and to study.

The combined weight of these considerations prompted the Director of the Global Centre for Islamic Studies to convene this conference and it was with the same burden on their hearts that the participants assembled. They were driven also by a sense of expectancy. It was as if after so long a time of battling with hardships and winning small victories that the Holy Spirit was leading to renewed faithfulness and opening new ways.

Christian missionaries to Muslims face two great difficulties. Not only is there the religious challenge of telling and “showing forth” the Christian message in a way that engages, there is also a centuries-long history of antagonism between Christian and Muslim peoples which prejudices the case before the work begins.

These difficulties have led to an attitude, more implicit than stated, that Muslims can hardly be won to Christ and therefore we should spend our energies where greater fruit for the Master is borne. The Symposium was convened to counter this attitude and with other specific purposes and convictions in mind. It had the following objectives:

- 1 To keep the proclamation of “the eternal gospel” for Islamic people in sharp focus so as to foster good relationships and avoid unnecessary confrontation.
- 2 To explore those theological and practical areas where Adventists and Muslims agree and the areas where they differ.
- 3 To analyze past and present models of SDA approaches to Islamic people.
- 4 To become acquainted with and to coordinate SDA evangelistic methods in Divisions and Unions in Islamic areas.
- 5 To outline evangelistic models for Muslim people in their varied cultural situations.
- 6 To publish, in part or in whole, the papers presented, so that the benefits of the symposium can be widely diffused by being freely available to individuals engaged in Muslim outreach and to ministerial training colleges offering specialist courses in Islamics.

From the outset, the atmosphere at this Symposium was reminiscent of that at an Adventist workers’ meeting half a century ago. Participants were bound together in a wonderful spirit of unity as they shared their experiences and insights. Some symposia seem to come to an end with the fading tones of the farewell speech, but to be present at this conference was to know that Adventist work among Muslims had reached a new level. New insights and understandings had been achieved, new opportunities explored and practical recommendations made. Participants departed with renewed enthusiasm and commitment.

It is our opinion that Dr Børge Schantz, the Director of the Centre, his staff, and the administration of Newbold College, deserve recognition and appreciation for the excellent planning, for careful selection of presenters, for comfortable accommodations, for pleasant natural surroundings, for gracious hospitality and nourishing food, and for overall leadership.

It is our prayer that the publication of some of the papers presented at this Symposium will stimulate further creative thought regarding avenues of mission to Muslims and generate deeper commitment to the task. No set of published papers can adequately convey the sense of excitement generated at a conference nor the spiritual vitality that pervaded the group, nor the united sense of commitment to the task. But it is hoped that some of this, too, will be awakened in your heart by the Holy Spirit as you read the papers of these committed disciples.

Neal C Wilson

Russell Staples

Symposium Co-Chairs

BACKGROUND

The Symposium for SDA Islamicists conducted at Newbold College, England, July 27 to August 2 1992 was first mooted in 1989. In 1991 the Global Mission department of the General Conference of Seventh-day Adventists agreed to sponsor the event, and voted the finances. The Seventh-day Adventist Global Centre for Islamic Studies, based at Newbold College, organized and promoted the symposium. Dr Børge Schantz, Director of the Centre, chose subjects for discussion and contacted possible presenters.

The symposium was one of the high points of the Centre's four-year history. The 49 participants, from all parts of the world, from all levels of SDA administration, representing all branches of the work—educational, evangelistic, medical, publishing, welfare—as well as lay people, showed the new emphasis the church is placing on reaching the world's 1,000 million Muslims, perhaps the most gospel-resistant people in the world.

The participants and selected visitors listened to 26 papers and 5 models of evangelism. Including the Sabbath services, morning worships, group discussions and resolution committees, the symposium members spent more than 50 hours considering Islamics and Muslim evangelism. Most of the participants were from the SDA church, but there were also three excellent speakers from other communions, two Protestant, and one Muslim: Mr Martin Goldsmith, of All Nations Christian College in Hertfordshire; Dr Jørgen Nielsen, of the Centre for the Study of Islam and Muslim-Christian Relations, based at Selly Oak Colleges, Birmingham; and the leader of a mosque in a nearby town. Papers were read on the history and theology of Islam, regional studies, and practical evangelism. Some of the ideas were refreshingly new, and attracted a great deal of comment. Not all could be published, but this *Reader* contains the most significant, some in full, others in abstract.

Within the first two or three days a consensus arose that there should have been a seventh point in the symposium objectives, namely that leaders at the highest administrative level should not only be acquainted with the excellent papers published in the *Reader*, but should also be encouraged to take into account, as they plan their activities, the unique challenge Islam poses to the church.

Resolutions were drawn up by special interest groups and refined by a small committee, to be sent to the President of the General Conference.

The Sabbath services and meetings were open to a wider audience drawn from the community. Pastor Neal C. Wilson was the main speaker in the Divine service. After lunch several people described their work for Muslims in Islamic countries. On Sabbath evening a young Arab girl gave a moving testimony of her pilgrimage from Islam to Christianity, encapsulating in her own story the challenge and rewards that the Muslim people present to Christians.

Taking the gospel to the Islamic world is a truly awesome task. No one underestimates it. The Symposium challenged all of us who were present. The *Reader* in your hands carries that challenge on to you. The Editors are grateful for the cooperation they have received from the contributors and others involved in producing the book, and hope that they have brought to birth a not unworthy child of the Symposium.

Jonquil Hole

Co-Editor

INTRODUCTION

“If only Ishmael might live under your blessing!” was Abraham’s desperate plea to the Lord as the patriarch had for years waited in vain not only for a son and successor but also for an heir to God’s promises of divine favour, great posterity and blessing to all the families of the earth.

God’s answer was “YES, BUT....” The Divine YES was fulfilled when the descendants of Ishmael became numerous. Today more than 160 million Arabs in the Middle East and North Africa claim a direct line to Abraham through Ishmael. To them could be added the more than 800 million Muslims all over the world who regard Abraham as their spiritual forefather, finding their link to him through Islam, the religion of the descendants of Ishmael. The YES was fulfilled.

There was also a BUT in the Lord’s reply to Abraham. Although Ishmael’s descendants both biological and spiritual became many, Ishmael was not the one destined to enjoy the covenant relationship with God. That special rôle as God’s mediating people would fall on the other son, Isaac.

Culturally and legally Ishmael, as the first born, was the natural heir to his father Abraham’s name and property. However, in the Divine providence the 14-years-younger Isaac was destined to be the heir. He was to inherit the property. Isaac was also to be the person with whom God would establish the covenant as a blessing to all nations. What then was the crucial difference when God made His choice between the two sons of Abraham? The answer is *Sarah*, the mother. She also had a major rôle to play in God’s plan when He would attempt, through a chosen people, to reach all mankind with the message of salvation.

The result of the divine “YES, BUT...” is then, interestingly, that we have two religions in the world that really are “half-brothers”, tracing their spiritual roots to the same patriarch, namely Abraham. Tragically, however, these two world religions are also the most hostile to each other. This fact has had a tremendous effect on Christian missions. Christian missions in general have been able to live amicably with Buddhists and Hindus, although soul-sinning results among them have been minimal. Missions have had a tremendous impact on the followers of traditional religions in many parts of the world and in these areas have gained accessions in numbers counteracting the losses in traditional Christian lands.

Islam, on the other hand, has proved itself to be the most gospel-resistant group of all. For more than 1300 years Christians of all traditions have attempted to make an impact on Islam. Their efforts have been notably unsuccessful. There are theological, historical and sociological reasons for these failed endeavours. Both religions are missionary religions. This means that they share a “remnant concept”, believing that their beliefs are ultimate truth, that there is “salvation” only in their system, and that their special message must be proclaimed and accepted worldwide. In this way, they compete not only for the same souls, but also to draw adherents of the other religion into their own ranks. Both religions have political ambitions. For years they have fought for supremacy of the Mediterranean. Today, the battlefield has been extended into the economic sphere, as oil-rich Islamic countries use their sudden “God-given” wealth to win political influence, and with it, spiritual influence, not only in the Third World but, after the erosion of the “iron curtain”, also in the Second World.

However, in spite of all Islamic opposition, most Christian mission agencies, whether Eastern Rite traditions, Roman Catholics, mainline Protestants, Evangelicals and Charismatics, feel that they must bring the message of salvation in Jesus Christ to the Muslims, thereby attempting to remove the BUT and bring Islamic people under the full blessing of God.

The Seventh-day Adventist church, taking seriously Christ’s commission to go into all the world (Mark 16:15), also became involved in cross-cultural activities in Islamic lands early in its history, when in 1890 a Greek shoemaker turned lay missionary travelled from California to the capital of the Ottoman empire. However, for many years to come, the organized work in the heartland of Islam would reach only Armenians, Greeks, European immigrants and Arab Christians. Although attempts were made to expand the missionary activities to Islamic people, the results were non-existent or at best meagre.

Since then, for more than one hundred years, other attempts, some sporadic, some organized, have been made but still the results in Muslims won for Christ have been minimal.

Of the 40 countries in the world with a Muslim population of 50% or more, the SDAs have a presence in 20. Although there are regular accessions to the church, the baptisms are mostly among non-Muslim minorities in these countries.

With the “Global Strategy” concept introduced by Pastor Neal C. Wilson at the 1986 Fall Council in Rio de Janeiro, Brazil, the idea grew that a Study Centre for SDA approaches to Islam should be established, both to explore practical ways and means of reaching the Muslims and to coordinate the church’s activities in approaching Muslims worldwide.

How do we go about responding to this tremendous challenge and seemingly hopeless task? Among Christians in general there are different attitudes to

Muslim evangelism. Some will claim that Muslims have already had an opportunity to accept Jesus Christ but rejected Him as God and Saviour, so they should be left alone. Others will claim that as the task seems impossible, we should not even attempt it, but save our resources and use them for more winnable people. There are even some who claim that there is sufficient light for salvation in Islam, therefore missions to Muslims are not needed.

At the Islamic Centre, our attitude is that ideally all must hear the Advent message. This includes Muslims. The short version of the objectives of the Islamic Centre reads as follows: *The ultimate purpose of the SDA Islamic Centre is to enable Muslims everywhere to have a valid opportunity to accept Jesus Christ as Lord and Saviour, to be acquainted with the unique SDA message and to see a church among each Islamic people group.*

At the Islamic Centre we are realistic about the state of affairs in Islamic countries with limited religious liberty. The work and studies therefore concentrate on defining those segments of Islamic people that are winnable and devising appropriate methodology to enter in among them.

One means whereby SDAs can concentrate their efforts in Muslim evangelism is, as mentioned, to coordinate the church's efforts in every place where it confronts Islam and to learn from each other as we approach this major task of the world church in Malaysia and Morocco, in New York and New Delhi and the uttermost parts of the earth.

The Symposium for SDA Islamicists was one step in that direction. The interchange of ideas, the dialogues both formally in the Symposium and informally at meal times, have proved of inestimable value.

The publication of the main papers in this *Reader* is another significant step towards the cross-fertilization of ideas, opening up communication and broadening the concepts of the tremendous task set before the church worldwide. With the publication of *The Three Angels and the Crescent*, the last but not the least of the Symposium objectives has been accomplished. It reads: "to publish in part or in whole the papers presented, so that the benefits of the symposium can be widely diffused by being freely available to individuals engaged in Muslim outreach and to ministerial training colleges offering specialist courses in Islamics."

Neither the Symposium of SDA Islamicists nor the publication of *The Three Angels and the Crescent* would have been possible without the financial support from the Global Mission of the General Conference. We wish to express our appreciation for their generosity.

May God bless this church in the task of removing the "BUT..." in the Divine words to Abraham.

Børge Schantz

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DEDICATED TO

Dr Arthur G Glasser

Scholar, Teacher, Missionary, Christian Ambassador Extraordinary

Dr Glasser, Dean Emeritus of the School of World Mission at Fuller Theological Seminary, Pasadena, California, has, more than any other, sought to bring Seventh-day Adventists into the evangelical sphere and to convince his fellow-evangelicals that this is where they belong. Dr Glasser challenged all sincere Christians involved in Islamic approaches when he wrote:

We are challenged when we stand before the world of Islam, but as Evangelicals, we refuse to confine our mission to the development of better Christian-Muslim relations or to involvement in social service on their behalf. Jesus Christ has defined our agenda, and because we love Him we are constrained to embrace as well the mandate He has given the Church to evangelize the Muslim world.
(1978)

BLACK MUSLIMS OF NORTH AMERICA

Bruce L Bauer

Introduction

Over the past eighty years the Black Muslim movement in North America has moved from a Black, racist, separatist movement that could be labelled quasi-Islamic at best to an orthodox Islamic movement encouraging participation in the nation and calling for brotherhood between races. While small splinter groups still mirror the early stages of the Black Muslims, the large majority have moved towards mainstream Islam. In this paper I will briefly sketch the development and growth of Islam among African Americans. Then I will offer four brief suggestions on how the Seventh-day Adventist Church should begin to relate to the growth of Islam in the African American communities of North America.

A Historical Sketch of the Relationship Between Islam and African Americans

The relationship between Islam and African Americans goes back to the arrival of African slaves on the North American continent in the late 17th century. Slavery, in its dehumanizing forms, separated families, split up slaves from the same cultural and linguistic backgrounds and also did everything possible to destroy the Islamic religious heritage held by some of the slaves. (Waugh, 1983:218)

Arabic speaking slaves were brought to the United States as early as 1717 (Haney, 1992: 8) with accounts persisting of Muslim slaves who committed the entire Qur'an to memory in order to keep their faith alive and pass it on to others. (Waugh, 1983:218) However, the combined forces of institutional slavery were too much and in the end it was Protestant Christianity that largely became the religion of the African Americans.

The second attempt by Islam to make inroads among African Americans was carried out in 1913 by Noble Drew, a Black “prophet” from North Carolina who established a “Moorish Science Temple” in Newark, New Jersey. His followers were encouraged to be known no longer as “Negroes” or “African” but as “Moorish-Americans”. Islam was the religion of the Moors, the Black conquerors from Africa who once ruled much of Europe. He taught that Christianity was the religion of the white man and that Islam was the religion for Blacks. Drew’s movement spread to Pittsburg, Detroit, Chicago, Philadelphia and to a number of cities in the South. Temples were established and during Drew’s lifetime membership grew to around 30,000. (Woodberry, 1989:139)

Drew’s movement utilized the Qur’an, Muslim names, the wearing of fezzes and repudiated certain fundamental Christian beliefs, but it was not Islam. It was a mixture of Black nationalism, Christian revivalism and Islamic teachings—what it did accomplish in North America was to create a wide-spread awareness of Islam in the Black community. (Waugh, 1983:221)

Sometime during the summer of 1930 a peddler, Wali Farrad, appeared in the Black ghetto of Detroit. He gained entrance to homes selling artifacts and silks which he claimed were like those Black people wore in their homeland across the sea. He claimed to have come from Mecca on a mission of redemption to restore the Black underclass. He taught that Blacks were all of Muslim heritage, that Black debasement was the result of centuries of separation from the knowledge of Allah and that he, Wali Farrad, had been sent to wake up the Black Nation to their full potential in a world temporarily dominated by “blue-eyed devils”. (Lincoln, 1973: 12-14)

Farrad initially used the Bible as his textbook since it was the only religious book his followers knew, but he stressed that he was the only one able to interpret the language of scripture. (ibid.:16) Meanwhile, he slowly began to introduce his people to the Qur’an, always emphasizing a message that Christianity was a tool in the hands of white slave masters, that whites were devils, and that the only hope for Blacks was total separation from whites and the development of self reliance.

Farrad began to call his movement the Nation of Islam. His first temple was built in Detroit to care for the 8,000 followers he was able to recruit in that city between 1930 and 1933. (Marsh, 1984:53) Because of such rapid growth he gathered a group of men and began to train them as ministers. Among that group was Elijah Poole, the son of a Baptist minister who was very knowledgeable in the Bible. Since Farrad used Bible passages to introduce his new religion, Poole’s Biblical knowledge fitted his strategy. It wasn’t long before Poole became Farrad’s protégé and right-hand man. Poole’s name was changed to Elijah Muhammad and he became the Chief Minister of the Nation of Islam. After Farrad’s disappearance he was elected the head of the Nation of Islam.

Elijah Muhammad built the Nation into a strong movement with steady growth. In 1955 there were 15 temples in the United States. By 1960 there were 55 temples in 22 states. (Woodberry, 1989:140) During Elijah Muhammad's leadership the Nation of Islam remained exclusively a Black organization which appealed to the young (80% of new recruits were between 17 and 35), economically disadvantaged, Afro-American male with a previous Christian background. (Lincoln, 1973:22-28)

Moral living and ethical conduct are emphasized a great deal for members of the Nation of Islam. They were integrated into a caring brotherhood that provided them with a sense of belonging, support and sustenance against a hostile world. They were to refrain from eating pork and corn bread (slave diet), and eat only fresh meat of chicken, lamb, beef and fish from either Muslim shops or Kosher Jewish ones. Tobacco and alcohol were absolutely forbidden. They were to observe strict sexual morality. A woman was not to be alone with any man except her husband. Her dress was not to be provocative, nor should she use cosmetics. Marriage outside the faith was discouraged and unconverted spouses were pressured to join the group. Divorce was discouraged, but permitted under certain conditions. Members were required to contribute one tenth of their earnings for the support of the group. (Woodberry, 1989:140)

Elijah Muhammad took the donated money and used it to purchase farms, store fronts, bakeries, apartment buildings, and schools in order to provide an economic base for his growing organization. By owning businesses and land, Muhammad was able to provide both housing and employment for those of his followers who lacked these basic necessities. He was also able to engender pride in his followers as they realized, for the first time in their lives, that they shared ownership in successful business ventures and that they were largely independent.

Elijah Muhammad's teachings could by no means be considered as orthodox Islam. He taught that Allah was a man, particularly Wali Farrad. He also taught that the universe was created and owned by Blacks, that the white race was created 6,000 years ago through some crude engineering by a mad scientist named Yakub, an exile from Mecca. According to Elijah Muhammad's theory, Yakub created the white race of devils to get revenge on those who had exiled him and his followers to the Island of Patmos. After Yakub's death this newly created white race returned to Arabia, began to get into trouble, was exiled to Europe and then walled in to keep them from spreading. Part of Muhammad's theory also included the idea that 24 scientists rule this universe, and that they write a prophetic book of history prior to each 25,000 year period. According to Elijah Muhammad the prophetic book predicted that Yakub would create his race of white devils, that they would rule the earth for 6,000 years, and now according to Muhammad's

interpretation the 6,000 years were finished and the Battle of Armageddon between Blacks and Whites, between Muslims and Christians was about to occur. (Muhammad, 1965:110-126)

During his lifetime Elijah Muhammad built a strong organization with strengths in five major areas:

1. Unlike most Islamic organizations that tend to be egalitarian the Nation of Islam developed strong charismatic and a centralized leadership that commanded great loyalty at the grassroots level.
2. The Fruit of Islam (FOI), a well-trained militia, was developed from militant former servicemen. The FOI protected the community, mosques and other institutions and was accused of the assassination of Malcolm X.
3. Successful businesses, banks and farms were established in order to prove that Black Muslims could control their own destiny and provide for their own needs.
4. Educational institutions were established (named universities of Islam) and run as highly disciplined systems of schooling for students from kindergarten through high school.
5. A national network of temples was organized under centralized leadership with programs filling needs in many areas of life. (Haddad, 1991:19)

In spite of Elijah Muhammad's gifts in leadership the greatest period of growth in the Black Muslim movement was largely the result of the energetic efforts of Malcolm X. In 1948, while serving a prison sentence at the Norfolk State Prison Colony in Virginia, Malcolm Little accepted the teachings of Elijah Muhammad and was converted to the Nation of Islam. (Haley, 1965) After his release from prison Malcolm Little, a former pimp, drug pusher, armed robber and numbers man, returned to Detroit and began aggressively recruiting for Detroit Temple #1. In keeping with Elijah Muhammad's teaching that Blacks should change their names so as to show that they were no longer under the control of white slave masters, Malcolm received a last name "X" as a symbol of his original African name.

Malcolm X was unyielding in his devotion to Elijah Muhammad and extremely aggressive in recruiting new members to the Nation. In recognition of the growing impact Malcolm X was having on the movement Elijah Muhammad appointed him as National Spokesman in the United States.

From Detroit Malcolm went to Boston and organized Temple #11. In March of 1954 he moved to Philadelphia and in three months Temple #12 was in operation. Next, he went to New York and became the minister in Temple #7. (Marsh, 1984:72) Malcolm X was instrumental in establishing most of the

temples in North America and he himself believed that his efforts were largely responsible for the increase in membership from 400 to 40,000 during his first few years as a member in the Nation of Islam.

The late 50s and early 60s were stormy years for the Nation of Islam. Malcolm X and Wallace Deen Muhammad (Elijah's fifth son) found themselves under increasing pressure and embroiled in controversy. Many within the Nation of Islam were jealous of Malcolm X's successes. Then there was the added tension created when two of Elijah Muhammad's former secretaries accused him of committing adultery. Malcolm X and Wallace Deen Muhammad searched both the Bible and the Qur'an for some prophetic explanation of what was happening. Malcolm X conducted his own private investigation of the adultery charge, and even went so far as to question Elijah Muhammad in person. In answer to the questions Elijah Muhammad replied, "I'm David. When you read in the Bible how David took another man's wife, I'm that David... You read about Lot who went and laid up with his own daughter, I have fulfilled all these things." (ibid.:79)

Wallace was given the task of influencing Malcolm X's theological thinking and keeping him up to date on the thinking of the Honorable Elijah Muhammad. However, even Wallace, Elijah's own son, saw the lie between the teaching and the lifestyle. (ibid.:112)

As a consequence both Malcolm X and Wallace began to lean more and more toward orthodox Islam. Wallace began to question seriously how Wali Farrad could be God Himself when in some of Farrad's writings he clearly referred to himself as the "messenger of Allah". Soon both Wallace and Malcolm X were convinced that Farrad could not have been Allah in person.

In 1964 Malcolm X left the Nation of Islam and formed his own organization—Muslim Mosque, Inc. He made Hajj to Mecca where his ideas and beliefs concerning Islamic teachings were further altered. (Woodberry, 1989:140) While in Mecca he observed Muslims from differing cultures and races practicing a true brotherhood and in his travels he met various leaders from African countries who also helped alter his world view. Through these events and others, Malcolm X became a follower of orthodox Islam. As a result of his ideological shift he took a new Islamic name—Malik el Shabbazz—and broadened his emphasis from Black nationalism to human rights for all peoples. (Young 1979: 80) He began to invite white Americans also to turn toward the spiritual path of truth and to embrace the brotherhood of Islam.

Malik el Shabbazz really had no time to promote orthodox Islam in the Afro-American community for he was assassinated on February 21, 1965 while speaking to an audience of about 500 people in New York City. While Elijah Muhammad denied any involvement with Malcolm X's death, three former members of the Nation of Islam were convicted of his murder. (Marsh, 1984:85)

Wallace Deen Muhammad, the other reformer and advocate of a shift towards orthodox Islam in the Afro-American community, continued to have a very tenacious relationship with the Nation of Islam and his father. After a series of suspensions Wallace was restored to the Nation of Islam in 1970. In 1974 he was restored to the ministry and given a free rein to preach what he pleased. The day after Elijah Muhammad's death on February 25, 1975 Wallace Deen Muhammad was chosen to lead the Nation of Islam.

Under Wallace Muhammad's leadership dramatic changes took place in the Nation of Islam. In 1976 Wallace declared that his father was not a prophet and began the process of moving the theology of the Nation of Islam towards orthodox Islam. Unislamic elements such as racism were eliminated; Malcolm X was restored to a position of honor and had a mosque named after him; followers were encouraged to honor the American Constitution and to participate in the political process. Wali Farrad was demoted and became a "wise man". The five pillars of orthodox Islam became central teaching points. Temples became mosques, ministers became imams and Islamic rituals began to be observed. (Haddad, 1991:19,20)

Wallace also "changed the name of the organization to 'American Bilalian Community' in deference to Bilal, the first Muezzin of Prophet Muhammad, a slave of Abyssinian origin who was converted by the teaching of prophet Muhammad." (Woodberry, 1989:141)

In 1975 the name was changed again to "World Community of Islam in the West". Further changes occurred in 1978 when Wallace Muhammad resigned as the spiritual leader or "Chief Imam" in order to become an ambassador-at-large. Decentralization occurred as a 17-member council with six regional Imams assumed day to day authority. Another new name was adopted—The American Muslim Mission. (ibid.)

Additional changes were instituted that included a relaxation of strict Islamic discipline, the disbanding of the FOI and cessation of preaching a message of racial hatred that identified whites as blue-eyed devils. (Haddad, 1991:20)

Not everyone has been happy about these changes in the Black Muslim movement in North America. In December of 1977, the National Spokesman for the World Community of Islam in the West, Louis Adul Farrakhan, defected, accusing Wallace Muhammad of denying the teachings of his father, Elijah Muhammad. Farrakhan now refers to himself as the national spokesman for the Honorable Elijah Muhammad and continues to promote the radical black separatist ideas of the past. His organization has taken over the name "Nation of Islam" and continues to print a monthly newspaper *The Final Call* in which he reprints the late Elijah Muhammad's speeches and writings. Mainline Muslims consider Farrakhan

and his followers to be non-Muslim heretics but he continues to draw a large and sympathetic response among inner city, lower class blacks. (Woodberry, 1989:141)

It is always difficult to estimate the numbers of believers in Islamic communities and the Black Muslims of America are no exceptions. Woodberry and the Zwemer Institute of Muslim Studies estimate that there are currently (1987) between 200,000 and 399,000 members in Wallace Muhammad's American Muslim Mission with an additional 15,000 to 20,000 following Farrakhan's Nation of Islam. (ibid.)

Butbi Mahdi Ahmed in his chapter in *The Muslims of America* holds out for a much higher number. He claims that there were 1,000,000 Afro-American Muslims in 1980 with 1,208,000 in 1986. (Haddad 1991, 27,28) Regardless of their exact numbers, Islam has had and continues to have an impact on the North American Afro-American community with growing numbers becoming followers.

America Muslim Mission and Nation of Islam: Two Approaches

As one looks at the impact of Islam in the Afro-American communities of North America in the 1990s one is struck by the fact that the America Muslim Mission and the Nation of Islam attract two distinct groups of people. Lawrence H. Mamiya in his chapter "Minister Louis Farrakhan and the Final Call: Schism in the Muslim Movement" clearly delineates several socio-economic factors that will probably continue to drive a wedge between these two major Afro-American Muslim groups. (Waugh, 1983:234-255)

Presently the America Muslim Mission is made up of largely middle class members while Farrakhan's resurrected Nation of Islam continues to find its base of support in its lower-class origins. (ibid.:245,246)

The program of the Honorable Elijah Muhammad strongly emphasized developing an independent Black economy from farms to retail outlets and the rigorous Muslim code of morality emphasized economic activity. Their ascetic lifestyle encouraged thrift and savings, not buying on credit, not spending money on foolish pleasures like dancing or sporting events, and not wasting it on frivolous things like cars, clothes and records. (ibid.: 247)

The America Muslim Mission sees in its membership the results of 40 years of preaching such a message. As Sister Evelyn Akbar reports:

Everybody who has been in the movement for ten years or more has moved upward. You can't help it because the Honorable Elijah Muhammad's

message was strongly economic. If Elijah Muhammad was about anything, he was about uplifting people's education and economics. (ibid.:248)

As a result the membership of the America Muslim Mission contains many professionals: bankers, doctors, lawyers, educators and many with university degrees. This group of middle class Afro-American Muslims who have been victims of racism in their climb up the economic ladder are reluctant to be called racist themselves. Therefore they have reacted positively to the down playing of ideas of separatism and themes identifying whites as devils.

A few months after his father's death, Wallace Muhammad declared on June 18, 1975 that "there will be no such category as a white Muslim or a black Muslim. All will be Muslims. All Children of God." (ibid.:249) This was a radical shift from the early days of the movement. Most members were ready to change, to move beyond racism. As Imam Ali Rasheed of the Malcolm Shabazz Mosque in Harlem said:

Those who were indoctrinated by racism were disappointed because the race game had ended. But the majority of the people were open to social change and social revolution. We lost people who lacked the understanding, who couldn't make the transition, but we have gained others as a result of the change. (ibid.)

In the early days under Elijah Muhammad his followers were placed under severe discipline. This was a necessary and important factor that helped create a highly disciplined, upwardly mobile middle class. As the discipline became habitual and part of a new lifestyle, members were happy to embrace the relaxation of those disciplines by Wallace Muhammad after he assumed leadership.

When the twin barriers of racial attacks on whites and strict discipline in many areas of life were removed, the way was open for the America Muslim Mission to recruit actively among America's Black middle class. The Mission has moved into the mainstream of American life. Members are encouraged to vote, to participate in politics, to honor the constitution and flag of the United States.

In contrast, the resurrected Nation of Islam under Farrakhan's leadership continues a policy of separatism and alienation from American society. Farrakhan continues to make racism the central theme of his speeches. The Nation of Islam has returned to its original roots to "fish" again in the fertile ground of the Black underclass. Strict discipline is enforced and economic self-help programs emphasized. Eddie X, a recent convert to the Nation of Islam from Greenville, Mississippi explained it this way:

What attracted me to Farrakhan was his deep concern for the despised and

rejected of American society. I don't see Wallace's group as being concerned with the outcasts. They seem to me to be Arabicized intellectuals, spouting Arabic phrases to you. (ibid.:250)

A Suggested Response to the Growth of the Afro-American Muslim Movement

How is the American Church and especially the Afro-American Church to respond to the challenge of the Afro-American Muslim Movement? I would like to suggest four areas that should be addressed.

First, the church must develop a deeper understanding of the rôle of Africa and Islam in history. Most Christians in North America are totally ignorant of the arguments in Ivan Van Sertima's study, *The African presence in ancient America: they came before Columbus*. In contrast Black Muslims utilize this historical perspective in their evangelistic strategy. Christians in America also tend to dismiss the universal appeal of Islam as something that cannot and will not happen in America. Meanwhile thousands continue to convert to a religion few Americans understand.

Another compelling reason to deepen our understanding of Africa and Islam is so that we can answer some of the most serious charges Black Muslims level against whites and Christianity. We must acknowledge and repent for the way Christians in Europe and America used Christianity as a tool in enslaving blacks, but we must also know enough to point out the extent of slavery in Africa among the followers of Islam. (Haney, 1992:20)

We must strive to understand Islam from the perspective of Islam, knowing the historical background of its development and then learning how Islam has become entrenched in the Black community in North America. (Ellis, 1983:56)

Second, the church must begin to look at the world from an Afro-centric perspective. At a time when African Americans are in the process of searching for their roots and reclaiming their African identity as indicated in their desire to be known as African Americans rather than Blacks, surely it is not too much to ask the church to redouble its efforts to see the many contributions Africans have made and continue to make in the building up of God's Kingdom.

An Afro-centric perspective allows that God created African American women and men in His image, that they, like all humankind, are fallen, but are also redeemed in Jesus Christ. This perspective believes that God is working through African American culture, not against it, to bring African Americans into a relationship with Him.

The Church must acknowledge and educate its members concerning the

contributions people of African descent made within the Bible and also in early church history.

Too often, African American school children have heard of the ancient powerful Islamic kingdoms of western Africa (Ghana, Mali, Songhay), of the great king Mansa-Musa who reigned from 1312-1337, and of Timbuktu, one of the greatest learning centers in the world, but few contributions of the African Christian world, such as in the Sudan, Ethiopia, and Egypt, are known. (Haney, 1992:21)

We must not only acknowledge the contributions of Africans in the early history of Christianity but we must also note the rapid expansion of Christianity in central and southern Africa and the resulting shift of the center of Christianity to the southern hemisphere.

Third, the church must develop a stronger incarnational ministry. Isn't it ironic that Islam, the major religion that tolerates no culture or language other than Arabic, has been much more effective in affirming the roots and culture of Afro-Americans. (Ellis, 1983:54) The Biblical models and the example of Christ are there to challenge the church in North America to become compassionate, healing, prophetic and saving congregations in the Afro-American communities.

An incarnational ministry must take seriously the injustice, the poverty, the oppression and the suffering that many in the Afro-American community face. Throughout history when the Christian Church has stood in solidarity with suffering people, speaking in their defense and identifying with their needs, the Church has been viewed not only as the repository of truth but also as being relevant. By not being relevant to the needs of the Afro-American community, the church is too often perceived as containing no truth. (Haney, 1992:21)

Finally, the Church must develop a ministry that models the transforming power of Jesus Christ. Merely understanding the rôle of Africa and Islam in history, developing an Afro-centric perspective and having an incarnational ministry will still be inadequate unless Christians model the transforming power of Jesus Christ. When White Christians, Black Christians, Hispanic Christians and Korean Christians can live and work in the same community, belong to the same denomination yet not know each other and never mingle, such Christian communities only reflect the separatist attitudes of American culture. However, in Jesus Christ there is neither Jew nor Greek, bond or free, African or any other kind of American for we are all one in Christ.

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ISLAM IN INDIA

M E Cherian

Introduction

It is estimated that India has a Muslim population of over 100 million out of a total population of close to 900 million. This is about 11.35 percent of the total population. However, they constitute the largest minority group in the country and the third largest Muslim community in the world, the first two being Indonesia and Pakistan.

Muslims first came to India mostly as traders, soldiers and conquerors, some as missionaries and scholars. There were also refugee Muslims who came seeking protection in India. Records indicate that in these groups were Arabs, Persians, Abyssinians, Egyptians and others. However, the majority of Muslims in India today are the descendants of converts from Hinduism. Arab Muslims had settled down on the West Malabar Coast about the close of the seventh century. They were treated well, respected and given religious freedom.

MUSLIM POWER IN INDIA

Muslim invasions and conversions

Muhammad of Ghazni attacked India in 1000 AD. He came as far as Kanauj in the east and Anhilwara in the south. Wherever he went he converted Hindus to Islam.

By the end of the tenth century and with the establishment of the Turkish Sultanate in Delhi, Muslim power had come to stay. Many Indians had been forced into conversion. K S Lal says:

These neo-converted Muslims lived, as before, among the vast majority of the Hindus.... They continued in their old professions and vocations. Perhaps they were given some preferential treatment in the redistribution of the conquered land, but there was hardly any change in the economic setup with its interdependence, cooperation and collaboration, and they remained as intimately associated with their old social and economic order as in the day they were made Musalmans. (Lal, 1990:14-15)

But as time rolled on and as Muslim rule extended and was strengthened in India, the converted Muslim community “would have begun to be considered a distinct and separate entity in the caste-oriented Hindu society.” (ibid.) The new religion with its distinctive teachings and practices began to animate and direct them. The larger Hindu community began to see and treat them as a separate group, and this created in the Muslims a sense of oneness and cohesion amongst themselves.

Sultanate of Delhi (1206-1523 AD)

Following the Turks, the Ghor dynasty was established in 1175 and lasted until 1206. It was followed by the Sultanate of Delhi (1206-1523). The first rulers were the Slave Kings, followed by the Khilji dynasty (1290-1321). This line of rulers was followed by the Tughlaq dynasty (1231-1386). The period 1388-1526 was one of confusion with many provisional dynasties ruling various parts of the empire.

Mughal Empire (1526-1764)

The next period of Islamic rule was the Mughal Empire which began when Babar invaded India and defeated Sultan Ibrahim Lodi at the Battle of Panipat in 1526. He was followed by Humayun in 1530 and Akbar the Great in 1556.

Akbar was very conciliatory towards the Hindus and even married a Rajput princess.

It was clear that Islam no longer satisfied him The fact is that he opened his mind to impressions from every side, and had evolved a kind of eclectic pantheism. He borrowed ideas equally from Brahmin pandits and Portuguese padris. (Bevan Jones, 1965:197-198)

Akbar died in 1605. He was followed by Shah-Jahan and lastly by Aurangzeb who died in 1707. With his death the days of the Mughal Empire were over and in reality those of Islamic kings and emperors in India.

Nominal Mughal rulers continued in Delhi until the India Mutiny of 1857, when finally British rule was declared in Delhi. With the establishment of British

rule not only did a new period in India history begin, but also Muslim rule came to an end. The Mughals had hoped to unite India under Islamic rule. This did not materialise. The British rule, which did succeed in bringing the country under one government, came to an end in 1947, following a long period of national struggle to gain independence.

When India obtained independence in 1947, the country was divided into India and Pakistan. The new nation of Pakistan was created to satisfy the demands of Muslims for a country of their own.

It is often asserted, with much justification, that:

For a Muslim the world is divisible into two mutually exclusive categories of *dar-al-Islam* (countries where Islam rules) and *dar-al-harb* (countries at war with *dar-al-Islam*). In this view, Islam for its fulfillment requires political power, absolute and unshared, or perpetual confrontation with non-Islam. (Mujeeb, 1951:195)

During the national movement in India, Muslims in the country were divided into those who supported a united India, and those who demanded a nation for the Muslims. Eventually Pakistan was created for the Muslims.

Mission of Islamic rulers

Islam has a worldwide mission. The Qur'an, the Hadis, the Hidayat and the Sirat-un-Nabu, all four important works of Islam, enjoin this upon the faithful. It was the policy of the Muslim invaders to capture and convert. The Muslim rulers made use of their governmental machinery for conversion. There were also Muslim missionaries who propagated the religion. There were Hindus who voluntarily accepted Islam because of dissatisfaction and disenchantment with their own religion.

Why Islam failed to convert India

One of the questions that arises from a study of the Islamic history of India is, Why have Muslims remained a minority in India and why India unlike many other countries of the Middle East, Africa, Europe and Asia could not be converted to the Islamic faith? K S Lal, in his work *Indian Muslims*, gives six reasons. These may be summarized as:

1 *Vastness of the country*: "The vastness of the country and its natural and political divisions into regions and kingdoms made the task of its complete subjugation and conversion extremely difficult." (Lal, op. cit.:112)

2 *Hindu 'Protestant' movement*: In India there was resistance by the people to conversion to Islam. Hindus did not believe in converting others to their faith, but the tenacity of the Hindu social order lapped away at any intrusive system as

the sea laps away at a sand bank. (ibid.: 113) The main movement that worked against Islamic proselytization was known as the *Bhakti* Movement. It gave the backward class Hindus a respectable position in the society.

3 *The caste system*: While a tenable argument can be advanced that the atrocities suffered by the low castes led many of them to turn to Islam, it is also argued that the caste system was a check on conversion to Islam. There was a sense of pride in belonging to one's caste, high or low. The very rigidity of the caste system served as a bulwark against proselytization in many instances. To the majority caste was synonymous with religion, and so there was a general reluctance and often resistance to conversion to Islam both by the high and low caste Hindus. (ibid.: 127)

4 *Akbar's regulations*: The largest number of converts came as a result of enslavement. But Emperor Akbar early in his reign (1562 AD) did away with the practice of enslaving helpless masses in times of war. (ibid.: 126) He also stopped economic inducement for conversion. "Thus, in Akbar's time ... conversion to Islam by force, through enslavement, or economic pressure, seems to have been restricted." (ibid.)

5 *Christian missionaries*: Vasco da Gama landed in India in 1498 and by the sixteenth century the Westerners had established themselves in several places. With them came Christian missionaries. The coming of European nations and the establishment of British rule contributed to preventing India from becoming a Muslim land.

6 *Muslim cult of violence*: Lal points out that the "sword was the ultimate arbiter in Muslim political life." (ibid.: 128) Another writer comments: "There is little faith among the Moors and they fight one another like dogs, and like to see one after the other destroyed." (Chopra, 1982:198) It has been rightly observed that "internal wars and external invasions had a devastating effect on Muslim population." (Lal, op.cit.: 130)

Whatever might be the reason or the combination of reasons, it may safely be stated that the

... sword of Islam was blunted in India. Islam had spread in Arabia, Syria, Egypt, Iran, Iraq, North Africa and even parts of Europe with a bang. Within a hundred years of the death of the Prophet this spectacular success had been achieved through the instrument of *jiḥād*. It appeared as if there was no stopping the Islamic avalanche on the Globe, both to the east and to the west of the land of its birth—Arabia. But contrary to all hopes and expectations, Islam received a check in a most unexpected quarter—Hindustan, a country believed to be divided by caste, torn by dissensions and indifferent to conventionality in religious faith. (ibid.)

MUSLIM SECTS IN INDIA

The Shia sect

The Shia constitute 20 percent of India's Islamic population. Economically, the Shia sect is very vulnerable. They have no religious organization to guide them. They believe that the last of the twelve *imams*, their real spiritual guide, is still living and guides them unseen.

For a Muslim community, they have a large literate group and the community has produced a number of intellectuals. Three great Urdu poets of India, Mir Tagi Mir, Anis and Ghalib, have been Shias. The great Muslim University of India, Aligarh, was founded by Sir Syed Ahmad Khan, a Shia.

Shias are found all over India. The main Shia groups in India are collectively called Isamili or Sabiyah. Shias are generally liberal in their outlook. They observe Moharrum with great enthusiasm which commemorates the martyrdom of Hussain (the grandson of Muhammad) and his family and friends in 680 AD. Huge processions are organised in the cities of India on Moharrum day. "The Shias regarding their duty to mourn, weep and beat their breasts, sometimes with chains, bringing out spurts of blood." (Chopra, op.cit.:198)

The Sunni sect

The majority of Indian Muslims are Sunnis. As orthodox Muslims, they adhere to the Sunni Hanafi code of jurisprudence and reject the *taqlid*. They hold the Sunnah (tradition) or the corpus of Muslim law and doctrine based on tradition and not on the direct statements of Qur'an as binding upon them. They have many *silsilas* or orders of spiritual successors or brothers. In India they constitute the conservative group.

Sunnis and Shias are not mutually antagonistic, but they represent two different viewpoints. Marriage between Shias and Sunnis is not uncommon. The Shia liberalism and Sunni orthodoxy in India have together kept Muslim culture vibrant and virile.

The Ahmadiyya sect

This sect was founded by Mirza Ghulam Ahmad (1835-1915) at Qadian in Gurdaspur District, Punjab, in 1889. Ahmadiyyas (which is a synonym for Islam-renascent and resurgent) is a dynamic proselytizing force and holds that Islam is not the heritage of Muslims alone but of the whole of mankind.

The sect has attracted converts from Hindusim, Sikhism, Jainism, Confucianism, Judaism and Christianity. They have revived the Muslim missionary activities. The sect claims that Jesus Christ did not ascend to heaven and therefore will

not return to earth as generally believed by Muslims. Mirza Ghulam Ahmed himself claimed to be the promised Messiah who would carry the mission of Muhammad throughout the world. Orthodox Muslims consider Ahmadiyyas as heretics, and they are often persecuted in countries other than India. There are over 10 million of them spread all over the world.

The Ahmadiyyas' teaching regarding Jesus Christ is worth noting:

According to the Ahmadiyyas, when Jesus was brought down from the cross he was still alive, and when his side was pierced with a spear, he bled and a dead body does not bleed. They believe he was rescued and ministered unto by his friends, travelled to the east and died in Kashmir at the age of 120. The Ahmadiyyas maintain that Jesus will not come back in person but in the form of another man with the same power and spirit. (ibid.:203)

The Dawoodi Bohra Community

The Shia Ismaeli Tayabi Dawoodi community practises an Islam "tinged with Hinduism". They are a small close-knit merchant community which arose in Gujarat, but they have gone to many countries of the Persian Gulf, Indian Ocean, East Africa and the Far East as traders and merchants. In all, there are over a million of them.

The Ismaili Khoja Community

The head of this community is Prince Karim Aga Khan. His *firman*s are obeyed by all. Pir Sadruddin was the first missionary to India and preached first in Sind. They are a mercantile group.

HINDU ATTEMPT TO MEET THE ISLAMIC THREAT

In India, during the last millennium and a half, Hinduism faced two major forces that threatened its existence. The first was Islam from the Middle East, and the other, Christianity.

When, five centuries before Christ, Buddhism threatened traditional Hinduism, it was met by making Buddhism a sect of Hinduism. But while there was quite a bit in common between Hinduism and Buddhism, "Islam clearly stood for values which the Hindus could not accept." (Subramaniam, 1976: 82) Yet Hinduism felt it prudent to try to accommodate Islam. For example, the kingdom of Vijayanagar in Southern India honoured the Qur'an and took many Muslims into governmental service. Shivaji of the Maratha Empire honoured Islamic teaching and insisted on the courteous treatment of Muslims.

The strategy of “absorbing alien cultures and then declaring those cultures to be but segments of itself has been a familiar Hindu mode.” (ibid.: 83) So an attempt was made to gobble up Islam as Buddhism had been assimilated into Hinduism. However, these attempts, vigorous as they were, did not succeed.

IMPACT OF ISLAM ON HINDUISM

The Indian subcontinent is so large, especially in terms of population, and complex with diversities of languages, caste, colour, religious concepts, culture and so on, that the impact of Islam has not penetrated in many areas and has not been strong enough to dethrone or even greatly affect either Hinduism or the Indian way of life.

To the question why Islam has not made a greater impact, one answer offered is that its Achilles’ heel was the caste system. While for the lower castes, acceptance of Islam meant an escape from the degraded status they had in the Hindu society to at least theoretical equality with the ruling community, to the upper caste it offered hardly anything.

It is noteworthy that of all the major Muslim communities of the world, in all probability, the India Muslim group has been the most prone to reform. Existing as it did in the midst of another major religious community, Hinduism, and also in a religious environment and culture in which acceptance and even absorption of foreign religions or religious teachings and practices were considered appropriate, it was but natural that Islam in India be influenced and affected by this environment. As a result, a number of reform movements in Islam did arise in India. And furthermore, reform movements that arose in other countries found easy acceptance in the Muslim communities of the land.

ISLAMIC REFORM MOVEMENTS IN INDIA

The Wahabis

The Wahabis, who started in the early eighteenth century in Arabia as an uncompromising puritan sect, appeared in India early in the nineteenth century. The sect was known as *Fara’idi*, that is, the observers of the prescribed duties. The founder’s attempt was to “purge Islam of the superstitions and corrupt beliefs it had assimilated through long contact with Hinduism.” (Jones, op.cit.: 209) He declared India as *dar-ul-harb*, that is, the abode of war because it was ruled by non-Muslims. The sect’s influence was mainly among the agricultural classes and its teachings persist to a certain extent to the present in a sect called *Ahl-i-Hadith*, the people of the traditions.

Another Wahabi sect developed under Sayyid Ahmad of Rai Bareilly early in the nineteenth century. He denounced “the abuses that had crept into the faith and practice of Islam and soon gathered around him many disciples who hailed him as another *Mujaddid*, or reformer for the new age.” (ibid.) He announced the need of *jihad* and proclaimed India to be *dar-ul-harb*. He called his group *Tariqa-i-Muhamadiyya*, the way of Muhammad. He called all Muslims who opposed him *Mushrik*, polytheists.

Ahl-i-Hadith

Another sect was the Ahl-i-Hadith, the people of tradition. They hold that whatever the prophet taught in the Qur’an and the authoritative traditions alone are the basis of religion.

They denounce the prevalent homage paid to ‘saints’; they reject the four recognized schools of canon law, contending that the door of *ijtihad* is not closed and that it is incumbent on the *ulama* of each generation to seek for that generation their own interpretation of the Qur’an and the traditions. (ibid.)

Sir Sayyid Ahmad Khan

One of the outstanding Islamic leaders in India was Sir Sayyid Ahmad Khan (1817-1898) who had an outlook quite different from that of the Wahabi reformers.

He held that India was not to be thought of as *dar-ul-harb* since they were free to exercise their religion in India, but as *dar-ul-lolam*. He taught that a Muslim must exercise his own judgment in matters regarding Islamic revelation. “He stood for the supremacy of reason, and strenuously opposed the older school who demanded blind acceptance (taqlid) of all that had been handed down.” (ibid.:211)

Even more significantly “having made a study of Christianity he ventured to reconcile the two religions, pleading especially for more sympathy from both sides.” (ibid.:211-212) He even attempted a Muhammadan commentary on the Holy Bible, although he could not carry this beyond the first few chapters of Genesis.

The Ahmadiyya Movement

The founder of this movement, Mirza Ghulam Ahmad, was born at Qadian, Punjab, 1839. In 1880 he became convinced that he was called of God, and by 1889 made the claim that he had revelations from God.

The day came when, claiming that the scriptures of Zoroastrians, Hindus and Buddhists alike prophesied the coming of a great world Teacher, he gave out that the hopes of the nations were to be fulfilled in himself. (ibid.:215)

He claimed to be the *Mujaddid* sent by God. He was thus the Messiah and the

Mahdi. He claimed also that he was an image of Muhammad and was “Krishna for the Hindus and the promised Messiah for the Muhammadans and the Christians” (ibid.:216)

Mystic Groups

The contact of Islam with Hinduism gave rise to a number of Islamic mystic groups. One author points out:

The advent of Islam in India led to the rise of various movements which either tried to bring the two major communities—Hindus and Muslims—nearer each other or tried to reform Islam, which had deviated considerably from the tenets of *Shariat* due to the conversion of a large number of lower class people in India, who brought with them their own customs and expectations and continued to practise them. In this connection a number of mystic orders or *silsilas* emerged. (Chopra, op.cit.:217)

The most important of these orders were the Chishti, the Suhrawardi, the Qadiri, the Shattai and the Naqshbandi. These groups have sizable followings in India. These mystics were responsible for the spread of Muslim culture among the masses in various parts of the country.

The Chishti Order

The Chishti order came to India in 1193 through Khulajah Mainuddin-Chishti. The spiritual followers of Mainuddin have been among the best known of India's saints. He was highly sympathetic and humane, his approach being a pantheistic one which made a great impact on Hindus and he was able to attract a large number of followers. (ibid.)

One of his prominent disciples, Shaikh Hamid-ud-din (d. 1276) identified himself as a “village farmer” and was a vegetarian. The movement became popular in many places in India and this was

due to their understanding of the Indian conditions and the religious attitudes and aspirations of the Indian people. They adopted many Hindu customs and ceremonies in the initial stages of the development of their *silsila* in India. The practices of bowing before the Shaikh, presenting water to visitors, circulating *zambil*, shaving the head of new entrants to the mystic circle, audition parties and the *chuah-i-makhs* (the inverted chillah) have close resemblance to Hindu and Buddhist practices and consequently the appeal of the Chishti *silsila* in the non-Muslim environment ... was tremendous. (ibid.:218)

The Chishti sect believed in a pantheistic monism which is found in the Hindu Upanishads. They were liberal in their outlook and believed there were many

paths leading to God. The saints lived lives of abject poverty. To them love of God and service to their fellow men were primary concerns. All of these “made a great impact on the Hindus whose religion held in high esteem all those who followed the path of renunciation.” (ibid.:219)

The Suhrawardi order

The Suhrawardi order was introduced to India in the thirteenth century. The Suhrawardis did not believe in denouncing a comfortable way of life as did the Chishti group. They believed that there was nothing wrong “in possessing and dispersing wealth, if the heart was detached.” (ibid.)

Qadiri Silsila

Shaik Abdul Qadir Gilani (1077-1166) was the founder of this order, the earliest of Muslim mystic orders. The Qadiri order came to India through Sayyid Muhammad Gilani around 1482. The group attracted a large Hindu following and some of them embraced Islam. *Shattari Silsila* and *Firfirdausi Silsila* were two other orders very close to the Qadiri group. Muhammad Ganth, who belonged to this group, produced a work called *Buhr-al-Hayat* (Ocean of Life) which explained the life of Yogis. “He was respectful to all religions, and in fact he stood up even when receiving non Muslims, much to the great annoyance of his co-religionists.” (ibid.:220) The Shattari saints made a sincere attempt to bring Hindus and Muslims closer “by laying emphasis on the similarity of their spiritual thoughts and practices.” (ibid.:221)

Naqshbandi order

Khwaja Baqi Billah (1563-1603) brought this order from Kabul. Of all the Sufi orders, this was the most orthodox and made a persistent attempt to counteract the liberal views of Akbar. Shaik Ahmad Sirhindi, who was a pupil of Baqi Billah, opposed the “pantheistic philosophy of the Sufis and instead propagated his own theory of the ‘unity of the phenomena’.” (ibid.:221-222)

About his views on Hinduism it is said that “For him Islam and Kufr (or Hinduism in the Indian context) were the antithesis of each other and no reconciliation was possible.” (ibid.:222)

Sirhindi greatly influenced Aurangzeb “in whose reign the state became an instrument for the propagation of religion and persecution of the non-Muslims.” A liberal prince of the Mughal court, Dara Shikoh, “who tried to find a common ground between Hinduism and Islam and was responsible for the translation of the Upanishads, was executed on the charge of apostasy.” (ibid.) He had written *Majma-ul-Bahrain* to emphasize the fundamental and basic unity of Hindu and Muslim religious thought.

Islamic mysticism is known as Sufism and it is rooted in the Qur'an and the life of Muhammad. Its most important features are unity of God, the love affair between God and the devotee, the *Dhikr*, absolute dependence on God's mercy, and the belief that god is contained nowhere but in the believer's heart.

Most probably the first Sufi to come under the Hindu-Buddhist mystical influence was Abir Yaszid of Bistam belonging to the middle of the ninth century and through him the Indian mystical ideas passed on to later Sufis. Zachner says, "Abir Yaszid had injected into the body of Sufism a dose of the Indian Vedanta that was soon to transform the whole movement." (ibid.:225-226) Soon Sufism accepted the Indian Vedantic concept of absolute monism.

Mansur al-Hallaj of the early tenth century produced the greatest stir in the Islamic world by the boldness of his "doctrines of incarnation, transfiguration of spirits (*naskh-i-arwah*) and commixture, which were so opposed to orthodox Islam, into Sufism." (Zachner, 1960:119-120)

The Sufi who made the most valuable contribution towards an interaction between Hindusim and Islam was Pir Sadr-uf-din, an Ismaili. "He took a Hindu name (which is not available) and made certain compromises with the Hindus when he sought to convert them to Islam." (Hidayatullah, 1989:45) His sect was known as the Khojah sect.

He wrote a book entitled *Dasavatar* (tenth incarnation) in which Khalifa Ali is made out to be the tenth *avatar* of Vishnu. This book was accepted as the scripture of the Khojah sect; it assumed the nine incarnations of Vishnu to be true. Further, he is also reported to have identified Brahma with Muhammad, Vishnu with Ali, and Adam with Siva. (ibid.)

To the Sufis, religious formalism was inconsistent with spiritual quest. They held that all religions are true in essence. Ibual-Arabi, a well-known Sufi, expressed it thus:

My heart becomes capable of every form: It is a pasture for gazelles and a convent for Christian monks. And a temple for idols, and the pilgrim's Ka'ba, and the tables of the Torah and the book of Quran. I follow the religion of Love, whichever way his camels take, my religion and my faith is the true religion. We have a pattern in Bi'shr, the lover of Hind and her sister, and in Qays and Lubua, and Mayyal and Ghaytan. (ibid.:49)

Amir Khusrau, another powerful exponent of Sufism in India, refers to "Hindu customs and ceremonies in a spirit which must have been instrumental in discovering the principles of essential unity between Hinduism and Islam." (ibid.:50) He says, "Though Hindu is not faithful like me, he often believes in the

same thing as I do.” (ibid.) This spirit of catholicism among the Sufis led to accommodation and brotherliness toward Hindus. Some Sufis “adopted the Hindu idea of *Ahimsa* (non-injury); they extended its application to animals also.” (ibid.) Some accepted and propagated vegetarianism.

Another major development of this process was the worship of saints.

Popular legendary heroes of the Muslims, like Ghazi Miyan, Pir Badir, and also Khawajah Khizir, whose Muslim title has been hinduized into Rajah Kidr, began to be worshipped as Hindu-Muslim common gods. (ibid.: 56)

Further, “the meeting of Hindu and Muslim mysticism gave rise to some saints who were venerated by both communities alike.” (ibid.)

Summarizing this mutual influence and impact, Titus says, “If the Indian environment has produced a profound effect on Islam during its long residence in the country, it is no less true that Islam has in turn reacted on Hinduism and Indian life.” (ibid.:59)

Another writer comments that “the situation that arose out of this interaction was one of the most uncommon and spectacular in the history of mankind.” (ibid.:60) Sir John Marshall’s comment is even more enlightening:

Seldom in the history of mankind has the spectacle been witnessed of two civilizations, so vast and so strongly developed, yet so radically dissimilar, as the Muhammadan and the Hindu, meeting and mingling together. The very contrasts which existed between them, the wider divergence of their culture and their religions, make the history of their impact peculiarly instructive. (ibid., quoted in)

HINDU MYSTICISM

It is profitable that we take a brief look at Hindu mysticism also in considering the interaction between Hindus and Muslims. India may be called the “home of mysticism”. In India “mysticism is the very stuff and substance of religion.” (ibid.:6) While Sufism is regulated by a monotheist creed, Hinduism is not. There are four types of Hindu mysticism to note: the sacrificial, the Upanishadic, the Yogic and the *Bhakti*. (ibid.) With the exception of *Bhakti*, the other three consider ascetic discipline (turning one’s back to this world, *vairagya*) as the starting point of *moksha* (release or liberation) from the human and conditioned state called *samsara*, which is the goal of Hindu mysticism.

We shall consider only the fourth type of mysticism known as *Bhakti* mysticism or movement. Though it had developed as early as the seventh and eighth centuries in South India, it came to the North through the work of Ramananda. There it came in contact with Islamic Sufism.

The *Bhakti* Movement—a religion of devotion—is a combination of the efforts of Hindu and Muslim mystics, who in their highest spirituality, transcended all distinctions between man and man religiously as well as socially. The religious message of these *Bhaktas* or the great souls of god was characterized by such universality that their message was accepted by Hindus and Muslims equally. Also the rank and file of their disciples was swelled by Hindus and Muslims indiscriminately. In other words, the *Bhakti* Movement created an atmosphere of harmony and concord in the religious life of medieval India. (ibid.:13)

Saint Ramananda of the fifteenth century, considered by many to be the most interesting product of the interaction of Islam and Hinduism, was also one of the most outstanding of all *Bhakti* reformers. As a true child of the two cultures, he was the first person to strive to break down some of the barriers that separated Hindus from Muslims and to introduce a synthesized religion or a piety acceptable to members of both religions. (ibid.:15,16)

The main features of the *Bhakti* Movement were a strong monotheist tendency, equality of all men and rejection of image worship.

Areas of Hindu-Muslim interaction

Interaction between Hinduism and Islam took place in a number of areas. These may be stated broadly as follows.

1 *Intellectual*: Even before Islam reached India, Hindu intellectuals had come in contact with Islam in non-Indian centres like Baghdad. Many Sanskrit books were translated into Arabic. Indian music was popular in Baghdad and other centres of that area. This interaction continued after the Muslims established themselves in India.

2 *Commercial*: The earliest Muslims to come to India were traders. Many of these traders intermarried with Hindu women and settled down in the country, especially the southwest coast of India. The “friendly relations [that] existed between the Hindus and the Muslims must have facilitated interaction and assimilation between the two communities.” (ibid.:17)

3 *Political contact*: Muslim invasion of India began early in the eighth century. M T Titus in his work, *Indian Islam*, says:

During the early centuries of its residence in India, Islam made a determined struggle to maintain its purity and to extend the faith to the last man of the land. Both proved to be unsuccessful. The Quran never really began to supplant the Vedas, but on the contrary the very faith (*iman*) and practice (*diu*) of Islam became modified to a serious extent among large sections of the ever-growing community. (Titus, 1930:150)]

4 *Religious interaction*: The religious interaction between Islam and Hinduism was primarily at the level of mysticism. The mystics, regardless of their religious affiliations, are essentially the same in their mystical quest. As A J Arberry points out:

... that mysticism is essentially one and the same, whatever may be the religion professed by the individual mystic; a constant and unvarying phenomenon of the human spirit for personal communion with God. (Arberry, 1950:11)

Speaking about this *Bhakti* Movement, Dr Muhammad Hidayatullah says:

The characteristic feature of *Bhakti* mystics was that by no orthodox criterion could they be identified as purely Hindu or Muslim. They were the whole-hearted *Sadhakas* of one God: they found no distinction between man and man, such as Hindu and Muslim; and they considered so-called religious observances, rites and ceremonies as useless for actual spiritual progress. In short the type of *Bhakti* mysticism which those *Sadhakas* formulated and propagated was a simple religion of devotion (*Bhakti*) to God which required no outward performance of what one called religious duties, but needed only a pure heart and a sense of absolute surrender to a beloved God. (Hidayatullah, op.cit.:21)

The *Bhakti* Movement produced some of the greatest religious personalities of medieval India: Mirabai (c.1450-1547), Chaitanya (1469-1539), Tulsidas (1532-1623), Ramananda (c.1360-1470), Kabir (1440-1518), Nanak (1469-1539), and Tukaram (1608-1649).

The Muslim missionaries in India were mostly Sufis (Muslim mystics) and they were the most responsive to Hindu religion. This mingling between Sufis and Hindu *Sadhakas* led to lasting cultural exchange also. This induced the rise of Hindustani, Indo-Muslim music, art and architecture.

Islam and Kabir

Kabir was born as a Muslim, but had great attraction toward Hinduism. He lived mostly in Banaras, the great centre of Hindu religion. He had become a disciple of Ramananda, a Hindu *Bhakta*. He also came in close contact with Sufism. His importance lies in the fact that “he was not only the first true product of the interaction of Hindu-Muslim ideas, but he himself was the real pioneer and ambassador of Hindu-Muslim unity.” (ibid.:197)

Both religions moulded his life. He denounced idolatry, image worship and polytheism and accepted monotheism. He also believed in one humanity, and held that God may be called or known by different names. To him God is universal and

is omnipresent. He claimed that “he was neither a Hindu or a Muslim, but a child of the one God who is known by different names.” (ibid.: 206)

He held fast to the fundamental teachings of Hinduism, *Karma*—action, and *Samsara*—transmigration of the soul. “Kabir is in the line of succession of those religious reformers who advocated Bhakti or loving devotion to God as the only means of finding God and thus achieving salvation.” (ibid.: 224)

Kabir criticized certain beliefs and practices both of Hinduism and of Islam. It is interesting to note that his most favourite name for God was Rama, which is one of the popular titles for an incarnation of the God Vishnu in Hinduism.

With reference to Islam he would not have any relationship with the orthodox section of the contemporary Indian Muslims. He rejected circumcision. He came into conflict with the Mullahs as he did with the Brahmans of Hinduism. He opposed traditional Hindu as well as Muslim ideas, traditions and practices.

It is interesting to note that although both Hindu as well as Muslim leaders rejected Kabir, his ideas found advocates in Indian Mughal courts. The best example of this was Emperor Akbar (1556-1605). He

... sought to reconcile the two religions and went to the extent of founding an *ibadat khanah* (house of worship) in which representatives of all religions of India, particularly Hinduism and Islam, were invited to take part in religious debates. (ibid.:291)

Akbar’s son, Prince Dana Shikok, wrote a book, *Maajma ‘al-Bahrayu* (confluence or the meeting of the two rivers) which was an attempt to bring Hinduism and Islam together. Had he succeeded to the throne, the course of these two religions might have been different.

Islam and Sikhism

At this point a reference is essential to the Sikh religion. Sikhism was founded by Guru Nanak in the fifteenth century. Guru Nanak was a product of the Bhakti Movement, and Sikhism was an attempt to mediate between Hinduism and Islam.

Guru Nanak (1469-1538) was influenced by Kabir regarding the relationship between the two religions. Like Kabir, Nanak said, “I am neither Hindu nor Muhammadan, but a worshipper of the *Nivakar* or the harmless.” (Cunningham, 1966:38) Nanak associated with Hindu Sadhus and Muslim Sufis and was influenced by both. He laid down his basic concept as:

One, the essential One, True Name,
Doer, pervader, fearless, without enmity,
Figure of Timelessness, self-existent, the kindly guide, Praise!

Primeval truth, ageless truth, the actual Truth,
The truth, O Nanak, which can never fade. (ibid.:39)

To Guru Nanak, both Prophet Muhammad and Hindu incarnations were beings sent by God to instruct mankind. (ibid.:40) He considered God as the omnipotent reality, but maintained that the individual soul could attain union with him through love and devotion, and not by performing ceremonial rites. He held to an absolute monotheism and the brotherhood of man. He “articulated that the law of life for human beings was to love one another and to find God through loving devotion (*Bhakti*).” (Hidayatullah, op.cit.:125) He advocated Hindu-Muslim unity, and like Kabir, declared, “There is no Hindu, nor is there a Musalman, but only brethren under God.” (ibid.) Nanak rejected caste, but believed in the doctrine of metaphysics and *Karma*.

THE MODERN PERIOD

The *Bhakti* tradition has continued to exert a very definite influence as well as impact on the Indian life—social, political and religious.

The concept of secularism, religious freedom, revolt against caste, are the result of this interaction and impact. The modern religious movements in Hinduism such as the Ramakrishna Mission also point in this direction. One could discern the same influence in great intellectual leaders like Raja Ram Mohan Roy, Rabindranath Tagore and Dr S Radhakrishnan.

Most important of all in modern times is Mahatma Gandhi who was in many ways a *Bhakti* product in a modern context. He held all religions to be valid in their respective setting. He rejected the caste system of the Hindus. The most favourite name of God for him was Rama just as it was to Kabir. He accepted the scriptures of all religions. Incidentally, he held Jesus Christ in utmost respect and regard and claimed that he was greatly influenced by His life and teachings. He likewise held Prophet Muhammad, Guru Nanak and Buddha in reverence. He attributed his inspiration to principles of *ahimsa* (non-violence) and *satyagraha* to Jesus Christ and also to Buddha. His favourite Hindu scripture was the *Bhagvat Geeta* which promotes the principles of the *Bhakti* Movement.

The Indian national movement for freedom that arose in the latter part of the nineteenth century also bore the imprint of this phenomenon. Hindu-Muslim unity in the freedom movement has been a major factor. In fact, it was secular in character and sought unity among all religious groups and freedom of religion.

Above all, the Indian Constitution is a monument to this whole concept and process. It is secular in theory and character. It is very conscious of the sensitivity of the religious minority groups. It protects and promotes the rights and privileges

of these groups. It categorically affirms that every citizen has the fundamental right to profess, to practise and to propagate the religion of his choice. It grants religious and linguistic minorities the right to establish and operate educational institutions of their choice.

Today, in India, in spite of religious tensions, clashes and reactionary trends, there is a major force in favour of freedom and harmony and minority protection and rights.

CONCLUSION

India and the Indian experiment and experience are very significant in any study of Islam in the world today, and even more important for Christians in general and Adventists in particular. We may refer to the following in support of this position.

1 *The Indian experiment is time-tested.* The Muslim connection with India is almost 1300 years old. It has both validity and reference in terms of our search to understand Islam and to relate ourselves to the Islamic religion, culture and people.

2 *Indian Islam is a major force in the Islamic world.* In India there are over 100 million Muslims. They constitute a major Islamic group of the world, possibly the third largest in the world today.

3 *Islam is a significant force in India.* Muslims constitute the second largest religious population in India today, the first being Hindus. They are the first religious minority group in the nation.

4 *They constitute the best example of a major Islamic force in a truly pluralistic society.* India is truly a pluralistic society. It is the birthplace of Hinduism, Jainism, Buddhism and Sikhism—four of the world's organized religions (of about 11 or 12). India has among its people large groups of Hindus, Muslims, Christians, Buddhists, Jains, Sikhs, Zoroastrians and Jews. There are also animists and those who follow other tribal religions.

Linguistically also, India is a very pluralistic nation. There are over a dozen major languages and hundreds of dialects. India has various ethnic and racial groups. The country has divergent cultures and subcultures.

5 *Islam in India exists in a very democratic and free society.* Possibly there is no other such large Islamic population that lives in a more democratic, free and open society.

6 *There is no such large Islamic group in such a leading nation.* Although India is not reckoned as a major world power, it is a very important voice in the Third World, in the democracies of the world, in Asia, in the United Nations, and

in the world at large. It is the largest democracy (population-wise) in the world today.

7 *Indian Muslims are one of the best educated Islamic groups.* Many of the Muslim nations are backward educationally. The Indian Muslims have made good progress in education in the twentieth century. They have produced some outstanding intellectuals and leaders such as poets, writers, educationalists, politicians, lawyers and statesmen.

8 *In a non-Islamic nation they have produced some outstanding national leaders and statemen.* In the Indian struggle for freedom there were some outstanding Muslim leaders. The Muhammad Ali brothers and Maulana Azad are just two such names. The Indian National Congress has had Muslim presidents.

Some of the leading figures in the Indian government in the post-independence era have been Muslims. There have been ministers in the central and state governments, and state chief ministers. One of the presidents of India was a Muslim.

9 *There is no other major Islamic group that has been affected by non-Muslim religions as in India.* This study has already pointed out this impact. The Muslims in India have been deeply influenced by the Hindus in their language, customs and practices, including religious and social life, and even religious beliefs. The Bora community, the Ahmadiyyas and the Sufis are good examples of this.

10 *There is no other major Islamic group as prone to reform and change as Indian Muslims.* The various Islamic sects that have arisen in India to which this paper has already referred are an indication of this. The mystic groups are also a good example.

11 *There is no other major Islamic group that has attempted religious syncretism with and understanding of another religion as the Indian group.* Emperor Akbar, a Muslim, is a good example. He tried to bring all religions together, especially Hinduism and Islam. One of his sons tried the same. Mansar al-Hallaj is another figure in this connection.

12 *There is no other major Islamic group that has influenced such a major non-Islamic religion as Indian Muslims.* The *Bhakti* Movement in India is a result of this impact; Sikhism is another. Tulsi Das and Ramananda were the products of this influence.

To those who wish to get a better insight as to how to approach Islam and establish a relevant, meaningful and rewarding relationship with the Islamic faith and people, I believe the Indian experiment and experience is a fruitful and profitable study.

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ISLAM IN AFRICA AND COMMON GROUNDS FOR OUTREACH

Luka T Daniel

Africa's total population in 1989 was 606,793,600; Christians came first with 282,526,720 followed closely by Muslims with 253,153,340 or about 46% and 42% respectively, according to 1989 statistics. (*Information Please*, 1990:397) Needless to say, these statistics challenge Christians in general and Adventists in particular who accounted for only about .5% of the population.

East Africa

It is interesting to note that East Africans have been associated with Islam since its beginning. For instance, Barwani reports that one Baraka or Umm Aymana, an East African woman, embraced Islam along with Ali the day after Muhammad (570-632), the Prophet of Islam, declared his revelation. She was the one who looked after Muhammad, whose father (Abdallah) had died before he was born; his mother (Aminah) died when he was only six years old. Another early Muslim lady of East African descent was Sumayya. Barwani further reveals that Sumayya was the first Muslim martyr. Then he concluded that even Muhammad's *muezzin* (Muslim caller to regular prayer) was an East African by the name of Bilal (Barwani, 1976:439). In fact, Ahmad adds that Muhammad fondly called Bilal "the first fruit of Abyssinia". (Ahmad:55)

The Meccans welcomed Muhammad's new-found religion with cruel persecution against the new converts. Hence, in AD 615, barely three years after the launching of the religion, a number of Muslims were forced to seek refuge in Abyssinia (Ethiopia), a friendly Christian country, just as Joseph and Mary sought

refuge in Egypt with the child Jesus to escape Herod's planned infanticide. (Matt. 2:13-15)

All the refugees remained in Ethiopia until they chose to return to Arabia. In AD 622 Muhammad too, along with Abu Bakr, had to flee to Yathrib, a town about 200 miles north of Mecca. The flight from Mecca to Yathrib is called *hijrah* in Arabic, which literally means "migration". Umar, the second *khalif* (successor to Muhammad), adopted the year of the *hijrah* (AD 622) as the first year of the new Islamic era or "*Anno Hijrah One*", written "AH 1". Moreover, after the *hijrah*, Yathrib was thenceforth called *Madinat al-Nabiy* ("the city of the Prophet") or simply *Madina* (Medina).

In spite of this early contact with Islam, Ethiopia, for a long time, did not feel attracted to Islam. In fact, as late as the first half of the 16th century, the Muslims attempted to conquer Ethiopia, but on request, the Pope sent Portuguese soldiers who helped defeat the Muslim invaders in 1542.

Two major factors contributed to Ethiopia's protracted resistance to Islam. First, Ethiopia is naturally isolated by the Abyssinian highlands, thus making it not easily accessible to any expedition. Second, the Ethiopians had developed a unique Christianity. The early inhabitants of Ethiopia were Hamitic peoples who migrated from Asia Minor before recorded history. They were later joined, in the 7th century BC, by Semitic traders from Arabia. Then in AD 341 Christianity reached Ethiopia via Egypt, a variant of Christianity becoming the state religion. The last Emperor was Haile Selassie (1955-1974), who called himself "the Lion of Judah" because the Ethiopian Emperors believed they descended from King Solomon through the Queen of Sheba. (*Information Please* 1990:86,87)

The Ethiopian Armed Forces overthrew Emperor Haile Selassie in August of 1974 and Christianity ceased to be the state religion. Interestingly, however, 1989 statistics (*Information Please* 1990:186) reveal that Ethiopia was 40% Christian and 35% Muslim out of a total population of 49.8 million—a slim Christian majority of only 5% over the Muslims.

The situation south of Ethiopia was slightly different. For instance, in the Horn of Africa, the Arab and Persian traders, who established themselves along the coast of present-day Somalia between the 7th and 10th centuries AD, gradually islamized the indigenous Somalians. Consequently, today Somalia is almost 60% Muslim and Arabic is second only to the Somali language.

Farther south, the Arab settlers lived with the indigenous Bantu peoples along the East African coast which the Arabs called "the land of the Zanj". (July 1970:79) They settled in such coastal towns as Malindi, Mombasa and Kilwa and the islands of Pate, Pemba, Zanzibar and Mafia. They were more interested in their trading profession with such commodities as ivory, gold, beads, and,

unfortunately, black African slaves who were exported to Arabia, Persia and India. Thus Ahmad laments as follows:

Given up wholly to the pursuits of commerce or to slave hunting, the Arabs in Eastern Africa exhibited a lukewarmness in promoting the interests of their faith, which is in striking contrast to the missionary zeal displayed by their co-religionists in other parts of Africa. (Ahmad, n.y.:219)

However, Ahmad observes one exception:

In the rich tributary country of Busoga, to the north of Uganda, a large number of those in authority were said, in 1906, to be Mohammedans. But with this exception, Islam in East Equatorial Africa was up to the latter part of the nineteenth century confined to the coast lands and the immediately adjoining country. (ibid.:220)

This situation contributed to the low population of Muslims on the mainland of East Africa. They were only 9% in Rwanda and 16% in Uganda. Even in Tanzania, they were only 33%—the same percentage as the Christians. There are even fewer in central and southern Africa. For instance, Muslims were only 16% of the population of Malawi, 10% of Mozambique, 10% of Zaire and 2% of the People's Republic of Congo. No percentage was recorded for the southern African countries of Zambia, Zimbabwe and the Republic of South Africa.

North Africa

Islam in North Africa and Islam in East Africa share a similar history of pre-contact. We noted earlier that some Muslim pioneers took refuge in Ethiopia in the first half of the 7th century. Similarly, an Egyptian ruler gave Mariah, a Christian slave-girl, to Muhammad in AD 628. However, even though Mariah gave birth to a son called Ibrahim for Muhammad, she remained his concubine until his death in 632. There is no evidence that Mariah ever became a Muslim nor did she ever succeed in becoming one of Muhammad's wives who were fondly called "mothers of the believers". (Watt 1977:395-397) Therefore, Muhammad's contact with the Egyptians was too casual to lead to their conversion to Islam.

Islam really entered Africa effectively eight years after Muhammad's death, that is when Amr Ibn al-As led the Muslim Army to conquer Egypt in AD 640. From Egypt, the Muslims moved west and conquered the rest of North Africa which included Libya, Afriqiyah (where Africa derives its name) or modern Tunisia and the *Magrib* (Arabic for "west") or the modern countries of Algeria, Mauritania, and Morocco. With the fall of Morocco in 712, the Muslim conquest

of North Africa was completed. It was later in this year too that the Muslims conquered Spain, an occupation that lasted for about 700 years.

The conquest of North Africa was thorough, because the entire region was not only islamized, but was also arabized. That is to say the Arabic language and culture virtually replaced the languages and cultures of the indigenous Copts and Berbers of the region. Today these Islamic countries of North Africa belong to the Arab league. Moreover, none of them has a population that is less than 90% Muslim.

The question naturally arises, what became of the once powerful Christian church of North Africa which produced some of the leading Church Fathers? The church of Tertullian (AD 160-220) and Cyprian (AD 200-258) both of Carthage (modern Tunis) and both Christian literary giants? The church of St Augustine of Hippo (AD 354-430) a spiritual and theological giant? Perhaps a short historical background may help at this point.

The North African church traced its roots to the period of the reign of terror of the Roman Emperor Nero (AD 54-68), when the Apostle Mark is believed to have visited Alexandria, in Egypt. (Hassan, 1967:214) However, the church seems to have spread more rapidly during the later persecutions, especially that of Emperor Diocletian (AD 284-305). In fact, the Coptic (Egyptian) Church, also called the Orthodox Church, dates her calendar from AD 284, “the year of the Martyrs”. (ibid.:220) Instead of weakening their faith, the persecution strengthened the surviving Christians and “every martyrdom won new converts to a faith which could inspire such courage”. (Webster 1973:7) Consequently, the church spread to Ethiopia and Sudan. In Ethiopia, it eventually became a state religion for almost two millennia (341-1974) as noted above.

However, just as the persecutions helped to win people to Christianity, Christological controversy—Satan’s other strategy—succeeded in dividing and eventually weakening the Christian church in North Africa as it did in the Middle East. Moreover, the Eastern churches in both the Middle East and North Africa saw the Western church as being synonymous with Byzantine Roman imperialism. Incidentally, the Arab called the Roman Church “Melekite” which literally means “royal” in Arabic, but in practice, it meant “imperial” to the Arab. Hence, by the time of Muhammad, the Byzantine Empire had been weakened by liberation struggles. Therefore, to borrow Stoddard’s words, “the resistless breath of the sirocco, the desert wind, swept out of Arabia and encountered a spiritual vacuum”. (Stoddard, 1932:2) May I add that this “desert wind” also met with a political vacuum, and both vacuums the Muslims used effectively to their advantage.

West Africa

After the Arabs conquered North Africa, they showed little interest in adding the Sahara and the Sudan to their territory. But they were interested in trade. Gold was one of the main attractions which drew the Mediterranean traders to the region of Sahel (between the Senegal and Kanem-Bornu). (Boer, n.y.:108)

Many of the traders were Berbers from North Africa who had themselves adopted Islam since the latter part of the 9th century. During the 11th century 'Abdallah b. Yasin formed his followers into a missionary group, operating from a fortified retreat (*ribat*) on an island probably at the mouth of the Senegal River. He recruited preachers from among the Berber tribesfolk. They were known as *al-murabitun* (singular: *al-murabit*, after *ribat*), which has been anglicized as Almoravids. Abdallah organized a military *jihad* in 1042 under Yahya b 'Umar. His army defeated the African tribes and added their territory to the fold of Islam. This brought the Black African tribes of West Africa into an effective contact with Islam for the first time.

During the period of the great empires of West Africa—Ghana, Mali, and Songhai (AD 1000-1595), Islam was the religion only of the Arab and Berber settlers, the Muslim clerics, and the kings. It made little impression on the common people.

However, these empires, especially Mali and Songhai, welcomed Islamic schools. Learning was in Arabic, the only written language in the area, and the graduates from these schools became important officials. Timbuktu, capital city of both Mali and Songhai, was the greatest centre of learning. Teachers from North Africa and the Middle East were imported to teach there, especially by the Songhai Emperor Muhammad Ture after his pilgrimage to Mecca (1497-8) where Sharif al' Abbas is said to have crowned him *Khalifatu Bilad-as Sudan* (Leader of the Land of the Blacks). Teachers spread from these centres throughout West Africa. Many Islamic communities in North Nigeria trace their conversion to Muslim missionaries from Mali, who settled in Kano and Katsina at the end of the 14th century. The Yoruba in Southern Nigeria refer to Islam as *esin imale* (the religion of Mali), suggesting that Islam reached them through Mali clerics too. (Abdul, 1975:111)

Sufi Islam, the religious fraternities and the cult of the saints, with sects like *Quadiriyya* and *Tijaniyya*, developed especially among the Kunta Arabs of Tuat in South Algeria and the Fulani tribe. However, some of the leading *Sufis* like Usuman dan Fodio (1750-1817), a *Qadiri* and al-Hajj Umar Said Tal (1794-1864), a *Tijani*, chose to establish Islam by *jihads*. Thus they came short of one of their mystic ideals, namely, the renunciation of violence. There were 10 such *jihads* in West Africa in the 19th century. Consequently, today, the population of

Muslims is larger than any other groups in the following countries: Mali (90%), Guinea (85%), Senegal (91%), the Gambia (90%), and even Nigeria (47%) with the world's largest national population of black Africans. (88.5 millions)

To sum up, Islam came to Africa about 500 years after Christianity. Yet in the continent today, there are almost the same number of Muslims as there are Christians. Islam virtually replaced the indigenous cultures and languages of the Copts (Egyptians) and the Berbers of North Africa with Arab culture and the Arabic language. In East and West Africa, the situation is almost the same in many countries. For instance, Swahili or Kiswahili is primarily a Bantu language which borrowed many Arabic words and/or terms. Yet Kiswahili is spoken in Uganda, Kenya, Tanzania, the Congo Basin, Malawi, and in the islands along the east coast of Africa. Similarly Hausa, a language of Berber origin, but much modified by Arabic too, is the lingua franca of commerce in such African countries as Cameroun, Nigeria, Chad, Niger, and Ghana.

20th century Islamic revival

The contribution of Islam to modern civilization cannot be over-emphasized. For instance, F E Compton's *Pictured Encyclopedia and Fact Index* (vol. 3 1965:618) has this to reveal:

The crusades failed to gain the Holy Land, but their contacts with the East awakened Europe to new ways of living and to new thinking. This led to the Renaissance, the spark of modern Europe.

However, Dr M T Mehdi (1977:45) adds that "after their creative era, the Arabs and the Moslems went into their own period of Dark Ages ... a period of decay and decline for some 500 or 600 years." Therefore, Islam too needed its own Renaissance. Sure enough an important aspect of the much needed Muslim revival began in the 1920s through the Muslim Brotherhood in Egypt. This Muslim fundamentalist movement was pioneered by Hassan al-Banna, and it engaged in large-scale educational, social, charitable, and religious work, including even economic enterprises.

Consequently, in education, Arab scientists today are engaged in every field of investigation, including Dr Farouk Elbaz of Egypt, now a US citizen, who was space geologist for Apollo 17. (Mehdi, 1977:47) In religion, a professor at the University of Cairo was suspended from teaching "heresy" and his students failed for hearing his lecture in the autumn of 1977. "Morality is crumbling," a student complained at the University, "we must return to Muhammad's teaching if we are to survive." (*Time* Dec.5 1977:59) Sometime ago in Nigeria I had the opportunity of dialoguing with Alhaji Abdul Azziz, the chairman of *Jama'atu Nasr-il*

Islam, the evangelistic Muslim Society which spreads Islam in Christian communities through the use of the Bible. Their method has proved very effective indeed. This is also the method used by Ahmed Deedat of South Africa whom I consider to be one of the greatest Muslim apologists of our time.

Some of the most dramatic accomplishments in modern Islamic revival are legal reforms aimed at restoring the *Shari'ah* or Islamic law. A number of countries have attempted either to scrap Western-style legal systems or integrate them with the *Shari'ah*. For instance, Col Muammer el-Gaddafi's Libyan Arab *Jamahiriyah* is run by a legal system that is based on the ideals of the Qur'an and socialism. The on-going war in Sudan between the blacks of the South and the Arab-dominated central government was sparked off by the introduction of the *Shari'ah* by General Gaafar Muhammed Nimeiri who was ousted as president in a military coup in 1985. There are calls also for the introduction of the *Shari'ah* in other countries such as Algeria where the Islamic party won national elections in 1991 and in 1992.

Similarly, in Nigeria, when the proposal to establish a *Shari'ah* court of appeal was rejected in 1977 and 1987, Muslim members boycotted the constituent assembly. This was followed by street demonstrations in northern cities with banners reading, inter alia, "No *Shari'ah*, No Muslims, No Nigeria".

After the Anglo-Egyptian Treaty in 1936, the Muslim Brotherhood—the pioneer of modern Islamic awakening in Africa— entered politics, joined the battle for Palestine in 1948, and was linked to the Free Officers in the Egyptian revolution of 1952. This revolution eventually brought Gamal Abdul-Nasser to power and prominence.

Nasser, the apostle of Arab unity, also had a vision of expanding Islam to the Africans living south of the Sahara. Thus, according to R S Watts (1961:70), Egypt radio from Cairo frequently encouraged the Africans "to accept the Islamic faith... and resist the work of Christian missionaries who are 'exploiters of Western supremacy'".

In 1970, President Nasser died of a heart attack. He was succeeded by Anwar Sadat who seemed less militant but shrewder than Nasser especially in handling the Arab-Israeli crisis. Unfortunately, in 1981 President Sadat himself was assassinated by agents of *al-Jihad*, which is apparently an extremist splinter group of the Brotherhood. However, Col Gaddafi of Libya has consistently kept Nasserism alive until today by supporting liberation movements in Africa and beyond.

The economic enterprise espoused by the Muslim Brotherhood got a boost with the discovery of oil in North Africa and the Middle East. Thus the success of Egypt in the 1973 war with Israel and the consequent rupture of diplomatic relations between Israel and almost all the African states followed by the

restriction of oil exports to the West demonstrated to the Muslim world something of its potential strength. In such an environment, it was possible to write in the *Middle East Observer* (Nov. 23 1977:5):

Strategists maintained after the October War that with their tremendous oil wealth, the Arabs have become the sixth world power economically and politically. The other five are: the US, the Soviet Union, Western Europe, China, and Japan.

However, with the disintegration of the Soviet Union, the Arabs may now have moved to the fifth position of power.

All the ideals of the Muslim Brotherhood and even more are being pursued in a wider and more official way by the inter-governmental body called the Organization of Islamic Conference (OIC). The first summit conference of the Islamic leaders was held in Rabat, Morocco, in September 1969 following the burning of the *Al-Aqsa* Mosque in Jerusalem—the third most sacred Muslim edifice after the *Ka'bah* at Mecca and the Mosque built by Muhammed at Medina. Since then the summit conferences have rotated among member-countries, but its headquarters is at Jeddah, Saudi Arabia. According to *The Middle East* (Feb. 1987:8), its membership had reached 46 by 1987.

Interestingly, of the 46 member-countries, more than half were from Africa and in some of them, like Benin and Uganda, Muslims are only 15% and 16% of the national populations, respectively. Moreover, since 1986 Christians in Nigeria have strongly objected to Nigeria's membership in the OIC. However, this objection seems to have eased with the country's recent restoration of diplomatic ties with Israel.

The aims of the organization as found in its Charter, adopted in 1972, include promoting among its member-nations (a) Islamic solidarity; (b) cooperation in economic, social, cultural, scientific, and other vital fields; (c) the elimination of racial and any other form of discrimination and subjugation; (d) support for international peace; (e) safeguarding the holy places including the recovery of lands occupied by Israel.

Therefore, even though the Muslim Brotherhood has not yet been allowed to register as a political party in Egypt, even though many of its members, especially the radical ones, have been put in jail, partly because of their link to the assassination of President Sadat in 1981 and that of other high-ranking Egyptian leaders since then, yet the Brotherhood needs to be commended for pioneering modern Islamic reforms that may have influenced the promotion of technology in Egypt, African nationalism, the Iranian Revolution, and the birth of such international Islamic bodies as the OIC. Indeed, page 9 of the above magazine succinctly concludes as follows:

The OIC summits in fact are an attempt to recapture that spirit of Islam which was scattered to all corners of the world with the collapse of the Muslim empire... It serves to remind all the Muslims of the world of their rich heritage.

I have a dream

It seems to me that the general view in Christendom is that Islam is a religion of terrorists and/or warmongers. Fresh examples in mind are the excesses of the Libyan and Iranian revolutions, and the madness of the 1990s Gulf War started by President Saddam Hussein of Iraq which he christened “the Mother of all Wars”. But did terrorism and/or warmongery originate with Islam and do Muslims have the monopoly of these detestable extreme measures? Then considering the obvious bigotry of Muslims, many Christians wonder if the Islamic world will ever accept Christ as Saviour of the world in a significant manner. Thus they see the futility of witnessing Christ among Muslims. But where is the once impregnable “iron curtain” of the Communist bloc today?

Therefore, my dream is that soon and very soon Muslims will respond to the last call and come in their thousands and in their millions to join the Good Shepherd’s fold. My dream is that very soon Muslim mosques and praying grounds will turn to cathedrals and chapels.

The source of this rather ambitious dream of mine is the Scriptures. First, even though after his expulsion from Abraham’s house (Genesis 21:14), Ishmael may not have seen his father’s face again, yet in Genesis 25:8,9 we see him joining his younger brother, Isaac, to bury the patriarch. I derive eschatological meaning in this return of Ishmael at the end of Abraham’s life. The following assertion from the pen of Sister Ellen White (1958:174) seems to confirm my position:

Abraham’s early teaching had not been without effect upon *Ishmael*, but the influence of his wives resulted in establishing idolatry in his family.... In his later days, he *repented* of his evil ways and *returned to his father’s God*.

Incidentally, the Quraish tribe of Mecca, to which Muhammad belonged, traced its lineage to Ishmael. The Meccans understood that Abraham and his son Ishmael built the *Ka’bah* at Mecca and dedicated it to the worship of God. (al-Baqarah 2:125-127)

However, the strongest source of my dream is Isaiah 60. Interestingly, although this text is popular among Adventists, it is seldom, if ever, applied to the Muslims. I believe that one of the problems is that we seldom, if ever, include the

Muslims in our interpretation of the “Gentiles” in Isaiah 60:3,4, who “shall come to thy light” and “shall come from afar”. Since we do not include them in our interpretation we do not include them in our ministerial preparation either.

Muslims are very much included in “the forces of Gentiles” who would respond positively to the light because in verses 5-7 we read that among the new converts who would flock to the fold of the Lord of Light are Midian, Ephah, Sheba, Kedar and Nebaioth. A careful reading of Genesis 25 would show that these nations were descendants of Abraham through Hagar and Keturah, his “concubines” (verse 6). They, in turn, are ancestors of the present-day Arabs.

Two other prophecies appropriate to our subject matter are found in Psalm 68:31 and Isaiah 45:14. Here we read of how the nations of Egypt, Ethiopia, and the Sabeans shall recognize the Lord of Light and come after Him at the time of the end. Again these three nations represent the present-day nations of North Africa and the “Horn of Africa”, with their overwhelmingly Muslim population.

The sheep and the Shepherd

The Bible pictures the entire human race as sheep that have strayed and are lost according to Isaiah 53:6, and 1 Timothy 2:4 adds that God’s wish is that ALL SHOULD BE SAVED. Then Luke 19:10 reveals that Jesus came “to seek and to save that which was lost”. This He did even at the cost of His life. (Romans 5:8) But before that the Saviour divided the human race into two main groups, namely, “the lost sheep of the house of Israel” (Matthew 15:24) and the “other sheep” (John 10:16) for the purpose of systematic evangelistic approach, Our Lord indicated the following *six main methods* of evangelism.

Begin at Home

Christ started His ministry among His people Israel first. (Matthew 15:24) Then He commissioned the twelve apostles to do likewise. (Matthew 10:6) But when He sent the 70 later, He did not impose any kind of restriction (Luke 10:1), thus showing us that the first step in our evangelization work is to begin at home.

Statistics show that we are trying very hard to keep our old and new members. They also show that most of the new converts we make are from other Christian denominations, especially Protestant. Unfortunately, however, our work among non-Christian groups is disappointing. The obvious reason is that in the history of Adventist education, we have done well to prepare our young people on how to forestall “sheep stealing” and how to approach members of other denominations. But little is done to prepare us to reach “the other sheep”—the non-Christian groups such as the Muslims, the Hindus, the Buddhists, and the followers of the

various other traditional religions. Therefore, the action by the General Conference to set up the Centre for Islamic Studies at Newbold College, England, was a step in the right direction. I wish we could have Islamic Studies as an integral part of the syllabus in our seminaries and major colleges.

Bridges not Walls

When the Saviour came, He found that one of the largest “unreached” people groups was the Samaritans. In fact, John 4:9 reveals that the Jews had “no dealings with the Samaritans”—a situation which originated after Solomon’s death. (1 Kings 12:16 and 24) Then in the New Testament we read in Luke 9:51-53 how the Samaritans would not allow Jesus to pass through their village because according to verse 33, “His face was as though He would go to Jerusalem.” The two “sons of thunder”, James and John, immediately requested that the village be destroyed with “fire... from heaven”. (verse 54) But Jesus rebuked them and taught them and us the lesson of love through the following words in verse 56: “The Son of man is not come to destroy men’s lives, but to save them.”

This example of tolerance at the point of provocation, coupled with the story of His encounter with the Samaritan woman at “Jacob’s well” (John 4:5-42) helps us to know how Christ effectively broke the age-long barrier between the Jews and the Samaritans. Indeed, it serves as a model for all effective inter-faith evangelistic approaches in general.

Today we can say we are the modern Jews and the Muslims are the modern Samaritans. Incidentally, *al-Ma’idah* 5:85 states that there are some Christians who are “the nearest ... in love” to the Muslims. Christ’s challenge is that we love them even when they burned churches and killed some Christians in Egypt in 1952 in protest at the British occupation of the Suez Canal and in Nigeria in 1987 and 1990, in reaction to what they considered as provocative sermons by Christians. After all we can also call their attention to the Qur’an again (*Al- Hajj* 22:40) where the burning of churches and mosques is specifically condemned. Hence a true Muslim would not destroy places of worship “wherein the name of Allah is oft mentioned”. (Pickthall, n.y.:324)

Meeting physical needs

Then we read in Luke 17:11-14 how Jesus healed ten lepers as He was passing through another Samaritan village. The immediate physical need of these lepers was healing and Christ met it irrespective of their nationalities and creeds.

Many thanks to our Adventist Health Services (AHS) for their healing work, especially among the Muslims. Thanks also to the Adventist Development and

Relief Agency (ADRA) for supplying food, clothing, shelter, etc, to the needy, again especially among Muslim communities. Precious souls have been won through the services of these arms of the gospel.

However, even though Christian missions have generally felt that they were identifying with the needs of the people by establishing schools and medical institutions, yet under the present conditions this may need reconsidering. E. Robert Reynolds, formerly a teacher in Pakistan, while he thinks that the institutions still have a place, cautions:

But in an age when national professionals feel that foreigners unfairly compete with them it is necessary also to emphasize other methods of medical missionary evangelism

Non-Christians say that to talk to a sick or dying man about salvation is to take unfair advantage of a situation. This is true also of preaching to a group of patients who have come not to hear a sermon but to see a doctor, or lecturing to a crowd of hungry beggars, who will listen only to get food. To use a classroom or an orphanage to teach Christianity to non-Christian children when non-Christian parents or responsible adults object is viewed as unchristian. (*Ministry*, September 1972:48,49)

Recognition of the Good In Muslims

The Jews in Christ's time believed that all Samaritans were good for nothing. But Jesus called that notion in question when He gave the story of the "good Samaritan" who helped a robbery victim after two clergymen had simply passed by and failed to help. (Luke 10:30-36) Then notice that out of a group of ten lepers Jesus healed, (Luke 17: 11-15) only one cared to go back and thank the Master Healer—"and he was a Samaritan". (verse 16) Verses 17-19 show how Christ commended the faith of "this stranger".

Here is a modern example. I conducted a ministerial seminar (April 11-16, 1988) with emphasis on approach to Muslims at Jengre in North Nigeria Mission, attended by 212 ministers, delegates from churches and interested members. During this programme I tested this method on the participants. On April 11, I gave the group an assignment to list out good things they could remember that Muslims had done to them. Then two days later I asked for the list of the bad ones.

A total of 463 positive items were turned in by 91 respondents; 88% said that the Muslims had been helpful to them in various ways. As for the negative responses, interestingly, only 62 turned in 320 items; 48%, the highest percentage, recorded that the Muslims were violent. In this exercise, I also discovered that the negative responses were more of a list of general grievances against the

Muslims, while in the positive list the respondents almost always mentioned specific names of individuals and towns, the circumstances and/or dates.

Identification With Local Concepts

Jesus also identified with the concepts of His audience even where the concepts were faulty. He used these concepts to teach lessons. For instance, He used the Jewish popular concept of the state of the dead (Luke 16:19-31) to teach that there is no second chance for the dead and that even the living should believe God based on the light they have received without waiting for miracles.

This is a method Muslims have used more effectively than Christians. While Christianity tends to condemn local concepts and customs generally, Islam tends to identify with them with a view to absorbing or transforming them into Islamic values. For example, the relationship between politics and religion. In Africa, there is little difference between the Church and the State, the Priest and the President. “The Ooni of Ife” was (and to an extent is) both the political ruler and religious leader of the Yoruba people of Nigeria just as “Asantehene” was to the Ashanti people of Ghana.

Similarly, at Medina, Muhammad was both Head of State and Prophet-Priest. So also his *khalifs* were both political and religious leaders. Then the *jihadists* and/or reformers like Usman dan Fodio of Northern Nigeria bore the title *Amir al-Mu'minin* which means “Leader of the Faithful”.

With the bitter experiences we have had with the popes in the past, we may not insist that ministers should head our governments. However, in our outreach, shall we not present Christ as our Priest-King “after the order of Melchisedec”? (compare Hebrews 6:20 ; 7:1,2) The African Muslim will more readily identify with Christ as a victorious Priest-King, which is what He **is** now, (Revelation 3:21) than with a suffering Christ, which 1 Peter 3:18 reveals He **was** but “once”.

Another example of Islamic identity with African concepts is the concept of time. The African concept of time lacks futurity. A leading African theologian, Dr John S Mbiti, former Professor of Theology and Comparative Religion, Makerere University, Uganda, discusses the time concept as follows:

The most significant factor is that time is considered as a two dimensional phenomenon, with a long “past”, and a (dynamic) “present”. The “future” as we know it in the linear conception of time is virtually non-existent. (Mbiti, 1977:17)

Mbiti (ibid.:22) further reveals that generally African languages therefore lack verb tenses to cover a distant “future” beyond two years. Even if the African prepares for the future, the goal is to have a happy reunion with his/her ancestors.

Therefore Islam better suits the African view of time than does Christianity. This is because Islam emphasizes the spiritual and material benefits its adherents enjoy **here and now** on earth more than those of the hereafter in paradise. In contrast, Christianity emphasizes that one should rejoice when one is persecuted because one's reward is in heaven. (Matthew 5:11,12)

Furthermore, Islam approves wars of liberation, (*Al-Nisa'i* 4:75,76) the material reward of which is the portion of the war booty (*Al-Anfal* 8:41) and the spiritual reward of which is the attainment of Paradise. (*Al-Taubah* 9:20,21) Thus centuries before the 200 Protestants and Roman Catholics assembled at Detroit's Sacred Heart Seminary in August 1975 to discuss "The Theology of Liberation", a Muslim form of "Liberation Theology" had already existed in Africa and elsewhere.

In our outreach in Africa should we not emphasize both the material and the spiritual benefits of the gospel? Or are we always persecuted? Do we not read what Christ assures us in Luke 18:30 that for our efforts in His vineyard "we receive manifold more in this present time and in the world to come life everlasting"? Let us present Christ as He presented Himself in Luke 4:18, namely, the world's Liberator from bondage of hunger, thirst, ignorance, sin, and death. Then let us point all to Revelation 11:15 where we are assured that very soon we shall exclaim, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever!" Amen!

The third concept we shall consider is that of brotherhood. The African mentality generally lacks privacy. Hence Africans open up to each other their private problems and progress, and all in the community are expected not only to sympathize but also to participate in the joys and sorrows of each other. This is the extended family system.

I was especially delighted to know recently that this mentality never died completely in the African-Americans, generations after their "hijrah" to America. Note the following observation by one Pastor Craig A. Dossman in the *Ministry* magazine of October 1991, p.25

Black preaching is always dialogue. Black preachers talk to their parishioners, and their parishioners reply. The congregation participate in the preaching Consequently, many black preachers have developed the habit of eliciting responses with interjectory remarks as "Have I got a witness?" or "You ought to say amen!" And black congregations respond with a variety of expressions: "Tell the truth, preacher", "Yes, Lord!", "Help him, Lord!", "Preach the Word!", "Praise the Lord!", "Amen, amen."

Therefore, when Islam arrived in Africa, it immediately used this extended

family concept effectively. This is because the concept fits perfectly well into the Muslim ideal concept of the *ummah* or universal community of Muslims. No matter where Muslims live, no matter to which nation they belong, their religious tie is expected to have precedence over national sentiments or earthly bonds. This concept goes back to Muhammad, because in his farewell address to some 100,000 pilgrims at Mecca, just before his death in AD 632, Muhammad asserted, “Know that all Muslims are brothers with one another; you are one brotherhood”. (Abdul 1975:25)

This Muslim Brotherhood or *Ikhwan al-Muslimun* is best symbolized in two major Muslim rituals: the direction of daily prayers or *kibla* and the annual pilgrimage. Five times a day all Muslims in good and regular standing everywhere pray towards one spot in the world, namely, the *Ka'bah* at Mecca. Interestingly, according to the Qur'an, (*Al-Baqarah* 2:142-144) Jerusalem was the first *kibla* for Muslims before it was changed to Mecca. Then *Al-Imran* 3:96,97 enjoins that a pilgrimage is incumbent on all Muslims who can afford to make the journey to Mecca at least once in a lifetime. Thus when a Muslim or a group of Muslims are praying from any spot in the world they feel a sense of universal brotherhood, irrespective of colour or race. Then the annual pilgrimage makes this universal bond more meaningful both spiritually and physically.

Really, do we not have stronger and more lasting physical and spiritual bonds to show to the Muslims? Physical, because Acts 17:26 states that God “made of one blood all nations of men for to dwell on all the face of the earth”. Spiritual, because verse 27 concludes, “That they should seek the Lord, if haply they might ... find Him”. Christ pointed the Samaritan woman to the truly universal and everlasting *kibla* in John 4:21, that is, God Himself—”in spirit and in truth”. It is therefore our obligation as Christians to point the Muslims of Africa and elsewhere back to the original and ultimate *kibla*, that is, “Heavenly Jerusalem” (Hebrews 12:22) which both Old Testament (1 Kings 8:30) and New Testament (Revelation 21:2,3) agree that it is and will continue to be, “God’s dwelling place”.

Known to Unknown

Finally, in Christ’s dialogue with the Samaritan woman, He moved her from the physical water she knew (John 4:7-9) to the spiritual “water” she did not know (verses 10-26). In our witnessing among Muslims we must follow this method too.

Certainly, Islam is a great religion. But it lacks something very important, and that is Salvation. For example, while in *Al-Imran* 3:45,55, the Qur'an assures Christ and His followers a leading place in Paradise, yet in *Ahqaf* 49:6 Muhammad

is asked to confess that he was a mere warner and that he did not know what would happen to him and his followers hereafter. Fortunately, in *Yunus 10:94* and *Al-Anbiya 21:7*, both Muhammad and his followers were instructed to inquire from those who had God's Book (the Bible) before the Qur'an on any aspect of inspiration they were not sure of.

What an opportunity to witness about salvation to a Muslim! But again we must follow the method of Christ. He first broke the age-long prejudice that existed between Jews and Samaritans. Hence, when we break the wall of partition between Christians and Muslims, using any of the suggestions recommended in this paper and/or elsewhere, then we can effectively present any subject, including the ones that contain the most difficult obstacles to Christian witnessing among Muslims, for instance, the Trinity and Salvation. Once there exists such a conducive climate of understanding and tolerance, we can prove even from the Qur'an, by God's grace, that the Trinity is feasible, that man needs salvation and that the Saviour indeed emanated from the Trinity. Thus we can move our Muslim listener or reader from the known to the unknown without giving room for any form of doctrinal compromise or syncretism.

Summary

In this paper, we learned that when Islam arrived in Africa, it found that the once powerful church in North Africa had been weakened by political strife and a spiritual vacuum caused by clerical corruption, doctrinal syncretisms, theological disputes, and ecclesiastical persecutions. Hence, the conquest of North Africa was predictably an easy victory. We also discovered that generally the Muslim Empire was more humane in the treatment of its colonies than the defunct Byzantine Roman Empire, thus making Islam appear to the Africans as a better alternative than Christianity.

Then we found that, unlike Christianity, Islam identified with some popular African concepts and either absorbed them or transformed them into Islamic values, thus attracting many African converts to Islam. Finally, we saw that in order to respond effectively to these Islamic outreach strategies, we need to fall back on Christ's six major methods of evangelism enumerated above. This is because, since His methods worked on the unreached Samaritans of His day, they will also work on the unreached Muslims of today.

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WOMEN IN ISLAM

Valerie Bernard-Channer

Contending with polygamy—a personal view

I could not believe that women would be so self sacrificing. I shuddered to think that the sexual mores I had adhered to and not questioned were “stamped upon” by the practice of polygamy in the Mormon faith. My husband of a few weeks could not understand why polygamy provoked such an emotional reaction within me. As I watched and listened to the rationale of polygamy in one branch of Mormonism I sighed, I exclaimed, I reasoned, I pained ... I could not watch it silently.

I listened as one woman explained how she believed in polygamy. When the time came for her to share her husband with another woman she “managed to”, but an overwhelming feeling of isolation and insecurity flooded her being as she realised that the intimacy and oneness she had shared with her partner for twelve years, he would now share with another. It was clear to me that she had not reconciled the existence of polygamy in her life. I know that given the choice monogamy would be her option.

I agonized about this problem for months and discussed with visiting friends at length their views and reactions. As a student of sociology, I had come across polygamy but only looked at it within a socio-economic context. I often wondered how the provocation I felt then, had evaded me in my student years. I realise now that it was fear for my own marriage that lay at the heart of my reaction. Maybe I knew that one day I would have to grapple with it as it lay dormant on the periphery of our marriage.

His search into Islam was the result of the many discussions he was having with friends at football. For me it was a healthy approach, we Christians needed to know what we believed. I too occasionally joined in when these black Muslims passed by. I found it very interesting, and admired the apparent solidarity and

focus it was giving young black people in Britain. But the day came when my husband announced he would take up Islam and on that day he became a Muslim.

I believed that the foundation of my marriage had been shattered. I was brought to despair struggling with the fact that my husband had taken on a philosophy that accommodated polygamy. I had not even begun to explore the theological differences. My whole being focused on polygamy and the fact that I felt betrayed.

My friends could not understand and some thought me obsessive for fearing something that was not operating in my marriage. But I could smell it and although it lay dormant it had a powerful presence that began to eat away at every facet of our relationship.

I know and understand now that this situation struck at the very core of my womanhood, my individuality and my rights as a person. To sustain a relationship that defied every silent and written contract embedded in Christian marriage would have been a defeating compromise.

I spent the next two years trying to resolve my feelings about being in a relationship with a Muslim. I tried to understand its rationale, I tried focusing on the positive aspects, I tried to appreciate my husband's need to practice Islam but when I came face to face with polygamy, feelings of utter despair would overwhelm me.

I finally managed (or so I thought) to box it away and put it on the shelf with the assurances from husband and friends that I need not worry about it as my husband would do no such thing— "it is only a problem when it is practised. He loves you, respects you." I really did not find any of these points reassuring. I could not escape the feeling of betrayal I felt as a Christian woman.

I no longer had the right to negotiate with my partner on the number of children we should have. If I did not fulfil his need for more children he had every right to take another wife. I no longer had the right to teach my children Christianity, as this is *shirk* (major sin) and is sufficient to warrant punishment. By practising and teaching Christianity I was committing an offence that gave my husband the right to take another wife. I no longer had the right to feel secure in a relationship with a husband who was responsible to meeting my emotional and physical needs should long term illness such as disability occur. Illnesses that affected sexual relationships allow Muslim husbands to practice polygamy. This additional wife would also have the responsibility to care for the disabled wife. I also discovered that if divorce should occur I would have to agree to bringing up the children as Muslims (should I be allowed to keep them). However, the general practice is that the father has the right to the children, that he can under Shariah law take the children and be solely responsible for their physical, spiritual and social development once they have reached the age of seven. I know that British law does protect

women faced with such a dilemma, but I am outraged by the total rejection of material rights under Islamic law.

Thus when my husband converted to Islam he took away my rights to spiritual, physical and social intimacy with him. In my mind he had committed adultery in the profoundest sense.

I knew that my marriage was potentially polygamous and that I would have to contend with it on a concrete level in the future. That day has not too long passed and I made a decision to end my commitment to the marriage contract because in fact that contract had been trampled under foot two years back.

Muslim women

This paper will be looking at the position of women in Islam. In no way does it purport to be a comprehensive review but it will raise pointers that must be seriously considered in any attempt to develop evangelistic strategies. Some attention will be given to their position in relation to marriage, divorce and women's legal status. This presentation will take up a critical position regarding these matters. However, the views of Muslim apologists and Muslim women will serve to challenge the critical position I have taken.

This paper also raises the question, How do we approach Muslim women with the gospel? The last part of this paper attempts to address this question by presenting some witnessing strategies, and by pointing to issues that the church must resolve. The issue of women in Islam is a vast area that must be extensively researched if Christians are to bring the gospel of Christ to them.

Celebration of women

The Muslim woman on one level is given equality with man. The Qur'an states that they were made with the same substance, that salvation is available to both. "Whoever works righteousness, man or woman, and has faith verily to him will we give a new life that is good and pure and we will bestow on such their reward according to their actions."

Women, like men, are expected to pray, fast, give alms and to go on pilgrimage to Mecca. She is, however, exempted from some of these duties because of her 'disposition'. She is exempted from prayer during her menstrual period, and from fasting during breast feeding. If she misses obligatory fasting (Ramadan) she must make it up at a later date. Although Friday prayers are important, women are expected to stay at home and look after the children.

The Muslims view these exemptions as the 'tender touch' in Islam, as they

take into account the physiological and psychological changes associated with being female.

Muhammad made many 'revolutionary' changes during his prophethood. Islam eradicated female infanticide. It was also revealed to him that women should not be forced into marriages against their wills. The woman has rights on her husband (and vice versa). She expects complete and consistent maintenance and care. (The man on the other hand expects obedience and commitment.)

According to Islamic jurists, both have the right to instigate divorce. However, it is easier for men to get a divorce than for women. Women have to process their divorce through a judge. It is believed that women can be hasty in making decisions, so the process of separation is prolonged, affording her an opportunity to calm down and rethink her position. Incidentally, the woman has to prove that she is out of 'love' with her husband. After divorce, wives are expected to return the dowry, and husbands are expected to continue to maintain the children.

Mothers are given a very high status in Islam. Children are admonished to listen to and take care of their mothers in order to receive special blessings. Muhammad declared that "paradise is at the feet of mothers". It is interesting to note that in practice, the position that the husband's mother occupies within the family setting supersedes that of the wife, and very often serves to undermine the position of the wife.

In Islam a woman has the right to independent ownership of property and limited inheritance; whatever she owns before marriage is hers alone during marriage. If it is absolutely necessary, women can work. She cannot work if her husband does not want her to. If she does work, all earnings go to the family. Her finance, although usually hers, should be administered by her husband for her protection. However, as a wife and mother, her first responsibility is to look after the home and the children.

Hidden face

If women are given rights, sensitivity and recognition in Islam, why then are we faced with images of women oppressed when we think of Muslim women? Is it the rôle that the Western media have played in an attempt to glorify Western values, or do these images and concepts emerge from ideas intrinsic to Islamic philosophy?

Although the Western media have played a part in feeding us with negative stereotypes, responsibility for the experiences of these women must lie at the feet of a male dominated culture that has been valued and almost deified through Islam.

To uncover women's experiences, it is crucial that the veil is torn away from

the formal declarations of Islam and attention be focused on Islam in action, or what I prefer to call the hidden face of Islam, that is, those features of the religious practice that serve to undermine the position of women. Many of these practices find their justification in Islamic texts.

As to those women on whose part fear disloyalty and ill conduct, admonish them (first), (next) refuse to share their beds, and (last) beat them (lightly) but if they return to obedience, seek not again any means of annoyance. (Surah 4:34)

Muslim jurists argue that the *Qur'an* has revealed methods by which marital difficulties can be resolved: it endorses the above revelation which sets out stages to resolving disputes. These stages do not in any way take into account the woman's perspective on the situation. It gives the husband exceptional rights.

Many progressive Muslim writers, such as Fatima Mernissi, a Moroccan writer on women's issues, fail to grapple with some of the painfully obvious sexist viewpoints and practices in Islam which find their justification not only within the cultural milieu but also in the original Qur'anic teachings. The Qur'an, Shariah law and the Hadiths declare that they uphold the dignity of women while maintaining that women can be disobedient to and can be punished by their husbands. This is a contradiction and a blatant rejection of womanhood. It is reported that the Prophet stated, "If I had ordered anyone to prostrate before someone, I would have ordered a woman to prostrate before her husband, taking into consideration the great rights he has over her." (Doi, 1984)

A serious analysis of statements such as this will explain why it is that most women in Islam do not have access to those aspects of their community that would give them improved individual and social equality. Although he said many positive things about the position of women in Islam, Muhammad failed to develop a consistent philosophy. This inconsistency has given men the opportunity to focus on those undermining declarations, constructing illusory and real barriers which have served to limit the experiences of Muslim women.

Islamic law finds its justification through the Qur'an and the Hadiths. When these laws on women are unravelled, it is evident that Islam holds conflicting positions on the status of women. An analysis of those laws in relation to marriage, divorce and women's legal status reveals that tension.

Marriage

It can be very confusing for a Western woman entering marital relations with a Muslim man, as she is given contradictory messages by her partner about her status in the marriage relationship. One Danish lawyer who is a practising Muslim

and a progressive, attempts to outline the Islamic view of marriage. His purpose for doing so is to make clear all the dark areas that eventually always come to light during the course of mixed marriages. Danish women would then be able to make an informed decision when consenting to marry a man of the Islamic faith. His contribution reinforces the clear message that Islam views women as second class citizens.

— This lawyer describes three types of marriages in Islam. They are categorised as the ordinary marriage, the temporary marriage, and slave ownership.

Ordinary marriage

In the ordinary marriage the man is permitted to marry up to four women at a time. Thus within this marriage, a man can move between the constraints of monogamy and limited polygamy.

Temporary marriage

The Qur'an also permits, according to Shi'ite Muslims, the temporary marriage. The rest of the Muslim world would argue that the temporary marriage was for a particular time and should not be practised today.

Shi'ite Muslims stipulate that the second Caliph, who abolished temporary marriages, was attempting to usurp Muhammad's authority by rejecting what the Qur'an states. In Iran the temporary marriage is a legal practice. It is called *mitaa* which literally means enjoyment. All the rules and stipulations, such as payment of the dowry required of the ordinary marriage, must be observed, with the additional feature that the duration of the marriage should be stipulated in the contract, whether if be for half an hour, or for one month. One Shi'ite Islamic scholar, Ayat Ullah, states, "It is natural for us to support the law of the temporary marriage with all its details...." (Ayat Ullah, 1985:45)

He did recognize, however, that "the law of the temporary marriage does not find approval from the women and girls of Iran. In spite of the fact that they are themselves Shi'ites, they regard it as a law which despises and humiliates them." (ibid.)

He further states:

The temporary marriage is categorically that an unmarried female has the right to put herself under the exploitation of a certain man to satisfy his sexual needs for a limited period of time, even if that time is for a few minutes or for a few hours, against certain amounts of money. (ibid.)

Islamic texts declare that the *mahr* or dowry is symbolic of the man's love for his bride and in no way represents a bride price. This is very difficult to reconcile with the contemporary Christian view point, where two people enter marriage

without payment. The significance of the dowry as a symbol of love is called into question when it is evaluated within the framework of the temporary marriage.

Relations with slaves

The practice of sexual relations with slave women in slave societies is an historical factor that conflicts with Islam's attempt to present women as equal members of Islamic communities. The Qur'an recommends that a man can have sexual relations with as many as his "right hand can own". This statement implies ownership of property. Slaves are property. There is no limit to the number of slave women that a man can have sexual relations with.

Of course, women, however wealthy, are not given the same sexual and marital flexibility available to men. I have often asked Muslim men to give me their feelings on polyandry, the practice where one woman has more than one husband. All have reacted with disbelief that such a practice exists. All have expressed outrage once I have convinced them that it does exist. Muslim women too have argued that such a practice is clearly against the will of God, and deviates from basic human dignity.

Divorce

On matters of divorce we continue to see more difficulties. The man has complete and unquestionable authority during marriage so he is able to use his position to the fullest to instigate the end of marriage if he so wishes. Although some contemporary Islamic states have moderated Islamic divorce procedures by stipulating that the divorce should be processed through the courts, in other states the rights of the husband in this regard are the same as those rights available to men at the time of Muhammad. The verbal pronouncement of divorce is sufficient to destroy the husband's marital obligation to his wife. She can then be sent from the home, without her children, to return to her extended family for protection, unless the husband decides to recall her.

Muslim apologists

Muslim writers worldwide have begun to look carefully at the status of Muslim women. Many attempts have been made to destroy the negative images held by Muslim men (and women) and Western communities. They state that the Qur'anic texts have in fact been misinterpreted by legalistic jurists who have failed miserably to give Muslim women the celebrated position that the Qur'an declares. One such writer is Professor Qamaruddin Khan, who has clearly documented in the book *The status of women in Islam* what he sees as the real

interpretation of texts pertaining to women. He points out that misguided and dangerous interpretations have been spearheaded by ignorance, prejudicial customs and pre-Islamic traditions. He sets about to investigate and destroy traditional claims.

His analysis is that God had defined and guaranteed the rights of woman in Islam. He views polygamy as a practice which leads to outrageous and extensive lawlessness in family life, and subjugates women as slaves to their husbands. He recognises that the Qur'an gives permission for polygamy to be practised, but only for a specific time, that its validity and importance ended with the end of the epoch in which it was made.

And we have pointed out repeatedly that the Qur'an gave the permission of polygamy under a very special condition; that is, when women and girls became orphans after the Battle of Uhud. But in no verse from the Qur'an can it be established that this permission is permanent and lasting. Therefore there is absolutely no proof of this claim of the jurists that the Qur'an has placed no condition or restriction on polygamy and that its permission is general. (Khan, 1990:40)

Before presenting his position on the Islamic law of evidence, as it concerns women, he delivers a scathing attack on those intellectuals who have forcibly constructed the Shariah law and all its complexities to meet their own ends.

The Islamic law of evidence crudely states that on matters of witnessing, one Muslim woman is only equal to half a Muslim man. In order to validate her case, she has to bring with her another Muslim woman who witnessed the particular act. This has grave implications, not only as it contradicts the so-called celebrated position that Islam attempts to give its women, but also undermines a woman's basic right to justice and equality before the law. The negative ramifications of this law become painfully stark in cases of rape. How does the victim get validation or even consideration for her experience if no other woman is present?

His book ends on a pessimistic note. He recognises that Islamic law and its interpretation is almost eternal. "If the minds of the jurists and the scholars had not frozen, they could have seen their tyranny and obscurantism, but who can make them see when God could not?" (ibid.:79)

Muslim women speak out

What of Muslim women, what do they have to say? The Muslim women I have had an opportunity to talk with have very positive statements to make about their status. Many, when contrasting what they see as the oppression of Western women, agree that the laws and practices that operate within Islam in fact liberate

them. The covering veil, limited contact with men, and so on, protect them from the negative influences of Western society. For them, Western women are the oppressed ones, forced through media pressure to meet the standards men have set for them. My Muslim friends tell me that they feel their protective clothes give them the respect that they deserve because it is a display of their own self respect and confidence. This view appears to be particularly true for those Western women who have converted to Islam. They reiterate that the negative experiences of Muslim women cannot be supported by authentic Islamic texts, and that for them Islam rings true, and reinterpretation is necessary in order to confront traditional male-centric fundamentalist interpretation.

Certainly Christianity has to review some of its own assumptions on Islam, particularly in the light of its growth among the African diaspora.

Why are we experiencing the growth of black female converts to Islam in Western societies? I believe that the answer to this question needs to be found within the context of an historical socio-economic context. This perspective recognises that black women find solace, consistency and dignity in Islam. Here they encounter the philosophy that accepts their race, their “class” and their womanhood in clear tones that link them with their African heritage. The offer of African contextualisation, dignity, rejection of Westernisation and faith, is very attractive and meets real needs. More significantly, it promises a relationship with a man who will meet his short term and long term responsibilities. It turns stereotypes of black men upside down, presenting a dignified, challenging and responsible framework for all actions. Islam provides a guide for almost every human activity, so tightly knit that it is comforting.

Muslim women everywhere are calling their sisters and other supporters to restore women’s rights in Islam and to correct the false picture that has been painted by Islamic and Western societies. It is more than likely that the call for reinterpretation of Islamic laws and perspectives will continue. History demonstrates that whenever societies undergo change, then those philosophies that helped to sustain that society also undergo a period of evaluation and redefinition. Islamic societies are becoming part and parcel of the international picture, and periods of ideological exchange are taking place. This process inevitably creates wonderful opportunities for the Christian.

Witnessing to Muslim women

We must recognise from the start that many Muslims view Christians as undedicated people. They regard our attitude to dress and familiarity between the sexes as questionable.

A patronising rigid approach to witnessing will not do. Each situation must be

viewed on its own merits. Muslims are not as homogeneous as we would like to think, and we should take stock of cultural, social, racial and philosophical variations in our outreach strategies. We have to face up to our own difficulties as Christians. What is it that we have to offer Muslims? Is the status of women in Christianity somehow markedly different from that of Muslim women? Do we not have the same level of confusion and tension regarding our roles in the home and the church? Is not the state of the Christian marriage a painful reminder that the foundation of this society is breaking down? Do not Christian women experience untold violence and abuse in the home? What of the growth of child sexual abuse? We must also understand that most Muslims tend not to differentiate between the sacred and secular in Western society. But we have to admit that even if they did differentiate and focused on our church life, they would still question the validity of Christianity.

The truth however remains that Jesus Christ is Lord, and any religion that omits his saving power must be challenged. It is in this truth that the Good News should be confidently communicated.

Practical application

In addition to the areas identified is the recognition, particularly for non Western Muslim women, of the fact that Islam is basically a mysterious and mystical religion that can lock its adherents in fear. The Muslim god does not conquer space and time, therefore very often supportive ritualistic aids are called upon. Women work to maintain their identity as good wives and mothers, and can become obsessive about sustaining this identity during personal crisis. The threat of another woman entering the marriage circle may cause her to seek additional support. A fear of the evil eye (jealousy), a desire for *baraka* (blessing), the working of Jinns (invisible beings made of fire, some good, some bad) are all powerful driving forces. Her world view demonstrates her desperate need for belonging.

Western Muslim women (new converts to Islam, and Muslim women who have grown up in Western societies) are more able to appreciate the Christian/Western world view, and probably define some of their experiences within that context. We have an opportunity to work carefully and sensitively with this group. Christian women have things in common with Western Muslim women, and bridges can be more easily built. Programmes appropriately directed can create a unique opportunity for us. As these women accept Christ, they themselves can become bridges that link non Western Muslim with Christian outreach.

The Apostle Paul frequently declares the beauty and wisdom of meeting people where they are in order to expose them to the gospel.

Muslim women, especially non Western Muslim women, are part of a wider

unit, the immediate and the extended family. Her choices and actions are accountable to that network. An individualistic witnessing approach can be insulting to the community as it contravenes the social network that she operates under. Her male relatives, be they husband, father or brother, would view most attempts to work with her on an individual basis as threatening. Our evangelism should therefore be concerned with protecting the welfare of Muslim women, as conversion to another belief system could cost her marriage, her children, and possibly her life. It is important, then, that our work builds upon the collective setting and develops relevant models of group evangelism. We have many biblical examples of this in the ministry of Christ.

We must be clear about our rôle in the whole process. This recognition will assist us to work slowly, systematically and sensitively. It will also undermine a materialistic desire for results or proof of our efforts. We are responsible for preparing the ground and lifting Jesus higher.

1 *Male and female outreach teams.* Programmes aimed at meeting women should also endeavour to meet the husbands, brothers and fathers of those women. Here is a unique opportunity for husband and wife, brother and sister outreach teams, working in the home, and/or setting up communal activities of sharing and exchange.

Programmes specifically for women by women should be run, following Christ's example of concern to meet immediate needs. If ever there was a challenge to Christian women, it is now. This challenge can only be realised when the church's predominantly male administration begins to evaluate seriously the rôle of women in Christian witness. Seventh-day Adventist women must also be involved on a proactive level in this process.

2 Women-only health, cookery and exercise classes are one way of sharing our *health message*.

3 *Prayer* is central to Muslims as well as to Christians. We should, if we can, as encouraged by Ed Challen, pray with our Muslim friends. Prayer and praise can be a powerful experience. Christian women could praise God in song while the power of the Holy Spirit moves. Texts of praise can be read from the Bible. The focus should always be adoration to God. This would leave lasting impressions on the minds of our Muslim sisters.

4 *Educational support groups.* The Qur'an lays great emphasis on seeking education. Muslims, like Adventists, encourage academic pursuits. They are admonished, both men and women, to seek knowledge wherever it may be.

5 *Attend those sessions set up by Muslim women;* use these as a point of contact. This demonstrates our respect for their own concerns and their activities.

6 *Encourage the creation of joint women's forums* where Christian and Muslim women can exchange their ideas. It is important that the power relations

should be balanced so as to encourage an atmosphere of interdependence and equality. Christian women must be responsible for divesting themselves of concepts and attitudes that impose a Eurocentric interpretation of Muslim women's experiences. We should also be aware of their own preconceptions, and set about during periods of exchange to present the biblical celebration of women in the Gospels, and the liberating power of Jesus Christ.

7 *The increase of refugee communities in Britain* has brought a significant challenge to us. We are encountering people in transition, and it is at this crucial period of change and upheaval that the gospel can be embedded in the hearts of our Muslim friends. A displaced Muslim will need a lot of practical and emotional support. Although support is readily available to community members, it does not undermine the vital link that Christians can play in making friends with refugees by assisting them in finding homes, sorting out benefits, and so on.

Many refugee women travel to Western lands unaccompanied by husbands. Consideration must be given to the insecurity that she experiences, but positive recognition should be given to the fact that she is forced to operate as a displaced 'individual', often not accountable to male authoritarianism.

8 We should be linking with and drawing upon the expertise of *other Christian groups*.

9 Contact should be made with groups of *ex-Muslims who now witness for Christ*. We should learn from them, and join hands with them.

10 Maybe for the first time the church will need to look at the feasibility of *women-only evangelistic campaigns* where the gospel is preached within the context of women's issues.

11 At the heart of gospel outreach to Muslim women should lie *strategies for continued support*, otherwise we will fail in our efforts. It is not good enough to win them to Christ and assume that their spiritual strength will sustain them.

12 Every effort should be made to *work closely with non-literate Muslim women*. Audio and video tapes, radio and television are effective media for witness.

Serious consideration should also be given to women who convert as individuals. The repercussions of this decision will have a negative impact on the women's identity and security. What step is the church willing to take to support potentially displaced ex-Muslim women? Are we willing to set up housing co-operatives where they can live? Will we be able to offer them the security of the marriage when they have left, to fellowship with Christ? How will we counsel them to cope with the vast cultural and emotional changes that conversion to Christianity will bring them? Do we encourage them to be secret Christians in order to maintain the social, emotional, and economic security that they need?

Lastly, what type of support and counselling can the church provide for those

women whose husbands have converted to Islam? These women must be classified as women in Islam, as the Islamic code of conduct and philosophy of life dictates to their husbands. This then has immediate effect on that family unit, and the woman's rôle within that unit. Her life too becomes inextricably linked with Islam. Supportive approaches enabling her to protect her children and keep her allegiance to Christ must be developed.

This paper concludes by proposing that urgent consideration be given to the feasibility of exploring and securing resources to create a Muslim women's unit, aimed at researching and developing informed strategies for evangelism.

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ISLAMIC BELIEFS AND AGRICULTURAL DEVELOPMENT PROGRAMMES

C W Mitchell

1 INTRODUCTION

Agricultural systems reflect the religious beliefs of those who practise them. Islam has an especially clear influence because of its profound effects on the life-style of believers. These beliefs include its concepts of the nature of God and His dealings with mankind. Briefly stated, four are notable: God is seen as having total authority at the same time as being ultimately unknowable, as dealing with mankind on a religious and secular level simultaneously and as offering them a way of spiritual salvation.

The plan followed herein is to attempt to relate these beliefs to agricultural development programs in Muslim countries.

2 AUTHORITATIVE PRECEPTS

2.1 Diet, crops, and animals

The core diet is cereals. For edible fats, Muslims rely on vegetable sources such as sesame, peanuts, and above all, olives. Mohammed called this 'a blessed tree'.

The Koran forbids the use of wine and all inebriating liquors (2:16). When Muslims conquered formerly Christian countries, there was a decline in viticulture. Even where it was allowed, as in Ottoman Cyprus, production was heavily taxed. When European influence was removed, as when the Maghreb countries gained independence from France, there was a sharp decline in viticulture.

Opium is considered unlawful although not specifically mentioned in the Koran. This rule has often been ignored. Bans have at times been imposed on tobacco, as by the Wahhabis of Arabia and the Senussi of Libya, and also on coffee by the latter, but these have had only local and temporary effects.

The Muslim code on the consumption of flesh foods is somewhat less restrictive than the Mosaic. Most kinds of fish are lawful, as are many birds. The ruminant and antelope groups of animals may be eaten, but not horses, dogs, pigs, or most non-mammals. These rules, combined with the difficulties of raising crops in arid lands, have made Muslim countries heavily dependent on cattle, sheep, and goats. Cattle have been widely spread, especially in the Islamized parts of Africa. The annual demand for sheep and goats is increased by the requirement for every Muslim to sacrifice one each year at the feast which marks the end of Ramadhan (Id El Adha).

The hajj also has an impact. During the final 8 days of the 70-day season over a million and a half pilgrims are in the Mecca area. Each wears a seamless white cotton robe and must sacrifice a sheep or goat. This affects the demand for cotton and generates a vast amount of meat in the Mecca area. That not immediately used is frozen at a nearby plant and distributed later.

The camel, although unclean according to the Mosaic code, is used as food, mainly in desert areas where no other meat is available. The Koran calls it a gift from Allah and a wonder. Men are exhorted not to harm it but to allow it to graze freely and drink at wells. (Koran 7:73; 26:155) Camels are necessary to the nomadic way of life because of their carrying capacity and their unique ability to survive in arid areas more than a day's walk from wells. This has allowed them to use vast tracts of grazing country unsuited to any other animal. Although they were domesticated in Africa and the Middle East long before the 7th century, Muslims have immensely extended this, introducing them, for example, to Spain. In spite of the lorry and aeroplane, much local desert transport is still on camel back.

2.2 Almsgiving and Taxation

Almsgiving is one of the five basic pillars of Islam (with the creed, prayer, the hajj, and the Ramadhan fast), and Muslims are exceedingly generous and hospitable to the poor and needy, often denying themselves severely in the process. Sheikhs and village headmen extend so much hospitality that it must be regarded as a significant form of agricultural investment.

The revenue of an Islamic state falls into two classes, religious and secular. The former is levied on Muslims and is chiefly made up of *zakat*, of which there are three kinds, relating respectively to commercial capital, animal herds, and agricultural produce, the last being called '*ushr*' or tithe. The total amount of *zakat*

taken varies from 2.5% to 10% of a farmer's surplus, depending on area. Secular tax, on the other hand, is collected from non-Muslims. It is, in the Sudan for instance, a poll-tax and a tax on land. (Tunley 1952)

2.3 *The Capital Problem*

Shariah law prohibits the charging of interest on loans. This has generally excluded Muslims from banking and left it to Jews and Christians. It has led to the use of alternative methods of raising capital. The commonest has been to grant the moneylender a share in subsequent crops. Another has been to evade the law by the lender's handing over an object which the borrower agrees to buy back at an inflated price.

2.4 *Land Tenure*

Although detailed patterns of land tenure in Muslim countries vary widely, a common factor is their inheritance of the Byzantine concept that a ruler has the ultimate right of disposal of land and water resources.

Three types of tenure are common: *mulk*, *miri*, and *waqf*. (Amin 1985) *Mulk* land is owned absolutely and tends to be restricted to urban property and largely unused rural land. *Miri* land is owned by the state but the use of the soil is in the hands of the occupier, though he has no right to the subsoil. He may sell, let, mortgage, or give away the land but cannot bequeath it. If he has no heirs it reverts to the state. (Caponera 1973) Muslim law therefore assumes that ownership is permanent but that its use can be limited, which contrasts with English law where ownership can be temporary but is absolute while it lasts.

Waqf land is that which has been left as a pious benefaction in perpetuity to a religious institution or for a religious purpose such as a mosque, school, hospital, public works, or even for the use of members of the testator's family. (Guillaume 1976) The *waqf* system is subject to considerable abuse because of the difficulty of checking its management.

Land is therefore seldom owned by those who cultivate it. There is a Shariah rule against farming for fixed rent, (de Planhol 1959) although partnership is allowed between landlord and tenant. As a result, the commonest arrangement is sharecropping, but the tenant is subject to strict controls. He is often instructed what to grow and may not be assured of having the same piece of land in consecutive years. In central Iraq, when the British replaced the Ottomans as the ruling power in 1918, land was then registered in the names of the sheikhs of the tribes which occupied it. These used the position thus granted to act as owners and landlords.

An example of a project which succeeded partly because it observed established land titles was the Gezira irrigation scheme in the Sudan. Land was not expropriated but was merely compulsorily leased (in 1926) from the original owners for 50 years, who were then assigned holdings in the scheme. They therefore never felt that they were losing their patrimony.

2.5 Inheritance Laws

Islam does not recognize primogeniture. All sons receive equal shares of an inheritance. The danger for agriculture is that this leads to a continuous subdivision of holdings and very complex patterns of ownership. In poor regions like the northern Sudan it is common for heirs to inherit single trees or even single branches of trees. This hinders modernization both because of the small size of many holdings and because of the legal complications.

2.6 Position of women

Agriculture is also retarded by the seclusion and low level of education among women. The Sunni interpretation of Shariah law prescribes that, on the death of parents, daughters inherit only half the shares of sons. These factors restrict their entry even into such home-based commercial occupations as poultry raising, food processing, and domestic crafts, which in other societies contribute substantially to family income. At the same time, much heavy labour falls on them. The situation, however, is neither universal nor static. Muslim societies in Turkey, Bangladesh and Indonesia, for instance, allow women considerably more freedom than do more conservative areas such as Iran and Arabia. Also the situation is changing rapidly as many Muslim countries today are legislating to improve the lot of women.

2.7 Non-Muslim minorities

Islam has traditionally tolerated religious minorities, but it has not granted them full citizenship. The reason is that it sees law and nature as one because God controls everything in the universe in the comprehensive pattern He has revealed. Men cannot live independently of this. They cannot therefore base laws on human reason. Consequently, they can have no rights based on any such laws. All must be subject to revealed Muslim law.

Non-Muslims cannot, therefore, enjoy secularly based rights. They must live permanently under a legal system which denies them equality. For instance, they are usually subject to different taxes and enjoy no inheritance rights over the property of Muslims (Pearl 1979). This has tended to make them seek occupations

which concentrate them in cities and exclude them from rural activities such as agriculture.

3 UNKNOWABILITY

The second aspect of the Islamic perception of God which has agricultural implications is the belief that He is remote and unknowable. In orthodox Islam this concept has been pushed to logical lengths in the doctrines of 'mukhalafa' (difference) and 'tanzih' (removal). By the former, God is declared to be so different from His creatures that it becomes virtually impossible to postulate anything about Him. By the latter, He is so permanent and self-sufficient that He can in no way be affected by the actions or attitudes of His creatures. (Anderson 1950)

The result of these beliefs is the doctrine of fate (*kismet*) and its human response—fatalism. Muslims tend to tolerate rather than combat unfavourable circumstances. They accept authority with resignation, and lack a sense of involvement with it. Fatalism plays a large part in their lives, and helps explain the lethargy and lack of progress which, until recently at least, has for centuries characterized Muslim countries. (Anderson 1950) God's remoteness and unknowability also leads to a less radical and incisive concept of sin than in Christianity. It is seen as disobedience to an arbitrary will whose motivations are veiled, not an antagonistic rejection of self-sacrificing love. The basic human problem is therefore not defiance and rebellion, but weakness and forgetfulness. This reduces the moral gap between God and humans and decreases their need and incentive to make radical changes in thinking and behaviour.

The effect of fatalism and the more restricted view of sin has been to undermine the innovative spirit and the practical enterprise which springs from it. Agricultural practices in Muslim lands tend to be more than usually conservative and conformist. Responsibility is seen as lying outside an individual's control.

Quint's study of an Iraqi village illustrates this. (Quint 1969) Umm Al Nahr lies about 60 kilometres southeast of Amara in the rice growing area. It contains 183 people much afflicted by poverty, disease, and ignorance. They desire and believe in 'progress' but see it as something coming from the outside to which they in no way contribute. They do nothing towards it. Decision making within the village community is confined to certain norms. There is little concept of self-help. A respected man ('*rajil khayr*') is a conformist par excellence, pious, hospitable, truthful, loyal to his group, entirely predictable and with only a limited

range of work he can do without shame (*ayb*). He does not see enterprise as part of his rôle. He cannot face a situation of status by achievement.

4 THE SECULAR-RELIGIOUS LINKAGE

4.1 *The linkage*

Uniting secular and religious authority in the same hands is an ancient concept, and was sanctified in Islam by Muhammad's adoption of the dual rôle. The pattern has continued throughout the centuries of the caliphate and its successor states to the present day. Islam has therefore always presumed that believers will accept political and other secular duties. (Vatikiotis 1987)

These are expressed in the Shari'ah law. This embraces every detail of human life from the prohibition of crime to the use of the toothpick, and from the organization of the state to the most sacred intimacies—or unsavoury aberrations—of family life. In seeking to discover how to act the Muslim must consult his lawyer as to how to avoid legal penalties, but also his spiritual advisor as to whether proposed acts are praiseworthy or blameworthy before God. (Anderson 1950) Since it has religious sanction, dissent from the Shari'ah carries the odium of impiety.

The authoritarianism resulting from this secular-religious linkage has tended to build dictators. (Batatu 1978) It also moves decision-making up the command structure and away from the individual. Relatively simple decisions tend to be referred to higher and higher authority. The more extreme the dictatorship the greater this tendency because people are frightened to take any decisions on their own initiative. The bureaucracy becomes increasingly sluggish. Delays develop which hinder and even halt development programs.

As an instance, the author can remember an incident when working in Iraq at the time of the Algerian war. The Iraqi government passed a law banning the importation of French goods. But some addressed to a large French-owned department store were already in Baghdad customs when the ban came into force. The decision to release the shipment had to be made by the Prime Minister personally (General Abdul Karim Kassem). This caused considerable delay.

4.2 *The hereditary principle*

Islam also sanctifies a certain degree of hereditary authority. This seems to owe its precedent to the fact that after the four orthodox caliphs, the office became hereditary in the house of Umayya (41-132 AH). Sainthood is also partially hereditary, and is fused with aristocratic nobility. This is shown by the religious-political position of families such as the Sherifian dynasty of Morocco or the

Hashemites of Arabia. In the Maghreb, *sherifs* (noblemen) are sacred, predestined to paradise by divine promise, unconditioned by obedience. (Gautier 1931) Their position allows them to pass both religious and civil authority to their heirs.

The writer remembers travelling in the Sudan in 1952 on the same train as the two sons of the leader of the Khatmia sect, Said Ali Al Mirghani. Although their religious authority derived only from the family connection, the train was surrounded at every stop by fervently adulatory crowds.

4.3 The urban dimension

Because it originated in cities, Islamic authority has always tended to be urban-centred, and to honour commerce over agriculture. The Koran speaks more of the market place than of the farm. This is reflected in the educational system which is often based almost exclusively on urban needs. School education in rural Iraq, for instance, was so much aimed at the needs of Baghdad that it had the effect of generally unfitting the pupils for rural life. (Quint 1969)

5 CONSEQUENCES OF SOTERIOLOGICAL BELIEFS

The Islamic concept of salvation appears to have agricultural consequences via three significant areas: education and science, commercial relations, and law.

5.1 Education and science

The religious basis. Beliefs about human salvation are basic to educational philosophy in all societies. They influence concepts about the way truth should be propagated. Christianity and Islam differ in this. Both Our Lord and Muhammad came as prophets, and at one point in their lives both were faced with the same fundamental decision: whether or not to protect their mission by political means. The decision was different: Mecca was overcome but Jerusalem was allowed to inflict the Cross. Success in the first case was assured by political and military action, in the second by their renunciation. Although for Shi'ites the lessons from this are less marked than they are for Sunnis because of their view of the death of Husain at Kerbela, (Cragg 1984) it still means that the two major faiths give different answers to the question 'how should prophethood succeed?' and to its corollary 'how should truth be propagated?'

They also differ somewhat over how truth should be received. There are two aspects to this. First, educational progress requires humility, a moral quality. Because Islam has a less incisive concept of sin than Christianity, its approach to the confession of error, and hence of ignorance, is less radical. It tends to be less ready to change established beliefs. Secondly, the belief in the finality and

universality of the Koranic revelation discourages the search for knowledge from independent investigations. These can appear unnecessary or even impious.

Literacy and literature. Muslim countries have lower literacy rates than others, especially for females. The rates are highest in the most secularized states, such as Turkey and Indonesia. Also they produce relatively few scientific and technical publications, an important index of progress. A traditional reason for non-publication has been the desire to avoid committing 'shirk' by mentioning divine names in a secular context, since most books somewhere contained the name of God. (Lane 1860) This restraint, however, has less force today.

A society's view of scientific and technical literature derives to some extent from its view of its sacred literature. Because the Koran is seen as a comprehensive blueprint for society, innovation and novelty are abhorrent. Muslim scholars and theologians are not commentators in the Christian sense. Their prime quality is good memory, not critical acumen. (Cragg 1964)

This influences elementary education where the basis is the memorization of the Koran. Rote-learning and conformity are stressed. This stifles originality and innovation. The result has been that agricultural and other enterprises in Islamic countries tend to become continually dependent on the import of ideas from non-Muslim sources.

5.2 Commercial Relations

The risk of commercialization. There is in Islam the belief that religious salvation is a reward for behaviour, as determined by weighing each man's works in the balances at the last day. This concept tends to commercialize the divine-human relationship and is inevitably reproduced in inter-personal contacts, even within families. It undermines idealism and deters collaborative efforts unless they are immediately and continuously profitable. Lawrence's experiences in leading the Arab Revolt exemplify this. The desire for plunder in his army tended to divert it from more important objectives.

In spite of a commercial orientation, businesses in Muslim societies have been slow to develop and have seldom reached great size. This is partly due to a weak structure of credit and finance, which is in turn partly due to a lack of trust between people. Such trust depends on a mutual code of morality, and morality on religion. This linkage between trust and morality is crucial to both. Where the two are not closely linked, both suffer. In Islam the link is weaker than in Christianity. Its 5 'pillars' and three codes (Suras 17, 25:64-75, 31:11-17)(Donaldson 1953) place more emphasis on formal religious observance than on personal holiness. Religiosity is not identical with morality and often receives more esteem. It is even

possible to be religious without being scrupulously honest in the New Testament sense. This has adverse consequences on the trust which is basic to successful commerce.

5.3 Law

The non-identification of religiosity with morality also exists in law. Islamic civil law does not generally seek to impose formal rules on the interplay of contending interests. Its aim is to provide practical solutions to conflicts of interest. It works by a logic of consequences rather than by a logic of antecedents. The essence of the process is not an evaluation of the broad moral force of human ways, but a calculation of the repercussions for a local community of a member's utterances and acts that have entered the public domain. God can even be seen to approve those who hide their sins. This is not because sinning is good, but because the social repercussions that risk civil strife are worse. The goal of the *qadi* (Shari'ah judge) is to set people back on the course of negotiating their own arrangements without overstepping the limits set by God. (Rosen 1989)

It follows from this that considerations of good faith, firmness, justice, and truth play only a subordinate part in the judicial system. It differs from the Anglo-American system in not refining by precedent as it goes along. It differs from the Continental system in not seeing law as an artifact in a neat system of coded categories. It has a tenacious grip on Muslim populations because of the solidarity of its vast social system, and the ability it has shown to become indigenous in previously non-Muslim societies by assimilation or by resetting some of their elements. (ibid)

This approach affects commercial relations. Because honesty is not a dominant issue at law, it tends not to be dominant in business either, except when an act transgresses the Shari'ah. The effects of this are twofold. First, it undermines the trust between individuals on which the development of business relations depends. Secondly, it provides inadequate mechanisms for improving unjust arrangements. This decreases the incentive to take risks. Both effects hamper economic progress.

6 PRACTICAL IMPLICATIONS FOR AGRICULTURAL DEVELOPMENT

Much of the foregoing analysis has been critical. The aim, however, has not been to criticize destructively but to seek principles for application to agricultural development in Muslim lands which accord with their religious background and traditions.

1) Specific regulations concerning life-style.

Agricultural development programs should:

- a) Only be undertaken with religious sanction.
- b) Accord with Islamic dietary and temperance laws.
- c) Take account of women's occupational traditions in each specific area.
- d) Observe laws relating to almsgiving and taxation. Provision must be made to allow for the raising of *zakat* and *'ushr*.
- e) Avoid transgressing the Shari'ah law about usury.
- f) Follow Islamic systems of land tenure. In general, agriculturists will accept partnership schemes with outside organizations (governmental or private) provided that long-term land titles are not altered.
- g) Protect land subject to development schemes from successive subdivision between heirs.
- h) Give special attention to protecting the interests of women and non-Muslims in view of their restricted rights, especially concerning inheritance.

2) Factors influenced by belief in fate.

The Islamic belief in fate makes it necessary for agricultural development programs to use incentives which will encourage the operators to overcome reverses. One solution is to establish demonstration centres, either on separate sites or on land owned by the cultivators themselves, exhibiting improved farming methods which

- a) can be seen to offer immediate economic advantages,
- b) can be introduced by small gradual steps, and
- c) do not threaten the established systems of social status.

3) Factors resulting from the secular-religious linkage.

- a) There must be special respect for political leadership, which may be hereditary, because of its partially religious basis,
- b) Special measures are needed to overcome bureaucratic delay.
- c) The characteristically urban nature of Muslim authority makes it necessary to raise public perception of the importance of rural development schemes.

4) Factors influenced by Islamic concepts of soteriology.

a) *Education*

- (i) Means should be found to encourage innovativeness and enterprise in the educational system. It should contain a component which encourages decisions to be taken on evidence rather than by reference to authority.
- (ii) Increase literacy, especially for women.

- (iii) Increase the diffusion of scientific and technical information while avoiding committing 'shirk'.
- b) *Commercial relations*. Give priority to straightforward economic incentives since this approach accords well with the market orientation of much Islamic life.
- c) *Law*. Give equivalent priority to social objectives since this accords with the Islamic legal emphasis on minimizing the social repercussions of conflicts of interest.

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ADVENTIST DEVELOPMENT AND RELIEF AGENCY: A BRIDGE TO ISLAM

Jim and Joyce Neergaard

The hillsides were covered with tents of blue and gray. Some were merely blankets or tarpaulins draped over a rope. Women in brightly colored dresses sat in front of the tents cooking rice, washing clothes or bathing children. The men were sitting in groups discussing the situation, cutting down the scrubby trees for firewood, or digging new graves.

The plight of the Kurdish people of Iraq was brought to the attention of the world as they fled the fury of Saddam Hussein after the Gulf war. On the hills of Turkey, just outside the border area of Iraq, over 300,000 people huddled at the mercy of weather and fellow humans.

Adventist Development and Relief Agency (ADRA) was there with the Kurds in the hills. In a tent under the hot sun, ADRA medical personnel worked with Kurdish volunteers who translated for them. A busy Kurdish physician helped ADRA when he could. Each morning before work the staff prayed together. Adventist Christians and Muslims joined hands around the circle and asked for God's blessing, wisdom and help for that day. A camaraderie and respect for skills developed each for the other.

When it was safe for the Kurdish people to return to their homes in Iraq, ADRA went with them. In Batufa ADRA doctors and nurses worked with Kurdish doctors and paramedical staff in the operation of the health dispensary.

ADRA's activity opened the window of opportunity for Gospel presentation in Northern Iraq. One of ADRA's health workers reported that because of all the violence inflicted on the Kurds by Saddam Hussein, many of the Kurdish people were disillusioned with Islam. Openly young men announced that they wanted to become Christians. The Kurds were impressed that when they were in need, it was

not their Muslim neighbors who came to help them, it was Christians. As a result they were ready to take a new look at Christianity. This experience illustrates how ADRA can be a Gospel-bridging power to Islam.

The purpose of this paper is to address the following issues:

- Why does ADRA exist?
- How can ADRA relate to the ideological/cultural gap that exists between Islam and Christianity?
- How can ADRA bridge this gap for Gospel presentation?
- What challenges does ADRA face in achieving this objective?
- How can ADRA's opportunities be maximized?

The Purpose of ADRA

“The Adventist Development and Relief Agency (ADRA) is an agency established by the Seventh-day Adventist church for the specific purposes of community development and disaster relief. As an internationally recognized Non-Governmental Organization, ADRA fulfills this primary directive of its charter without regard to ethnic, political, or religious association. This directive is an outgrowth of a deeply held belief that human life is infinitely valuable.” (ADRA Statement of Mission)

ADRA's philosophy and motives for giving aid are based on Biblical principles:

- God calls His people to share His bounties with others (2 Cor. 9:8-13)
- God's ideal is for His people to relieve the poor in their extremity (Isaiah 58:6-11)
- Jesus taught that each person in need is a neighbor (Luke 10:25-37)
- The love and concern demonstrated toward others is considered as kindness offered to Jesus (Matthew 25:31-40)
- People are held accountable for neglecting to minister to those in need (Matthew 25:41-46)
- Faith is only valid when followed by action (James 2:14-17)
- ADRA, as part of the Seventh-day Adventist church, is to follow the example of Jesus. As Jesus ministered to the poor, the sick and others in need while on earth, His people are to do the same work. “Every opportunity should be improved in doing good to one another and thus cherishing the principles of

heaven. Jesus was ... the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence”. (White 1945, 269)

The Islamic/Adventist Christian Ideological/Cultural Gap

Most of the content of this paper is in the context of the Arab world. Although Islam transcends all nations and cultures, the heart of Islam is in the Middle East. The three most holy places to the Muslim—Mecca, Medina and Jerusalem—are located in the Middle East. Al Azhar University, the theological center and the “ultimate recourse for the doctrinal reinterpretation of orthodox Islam” is located in the Middle East. (Farah, 1970:228) As Islam is exported to other parts of the world, a portion of the Arab culture goes with the religion.

Similarly, Adventist Christianity comes with the cultural baggage of the West. This is partly because Western thinking is influenced by the New Testament but more so because Christians, including missionaries, have a difficult time sorting out the differences between Biblical Christianity and culture. (Schantz 1992)

An exhaustive study on Muslim values is not the purpose of this paper and has been well addressed in other literature. However, it is important to note that ADRA personnel need to have a thorough knowledge of the Muslim picture-of-God and Islamic world-view. This understanding of the ideological and cultural differences of the Islamic societies in which they work enables the ADRA worker to relate to the Muslim in a positive way.

Muslims generally equate loose morals, alcohol use, and ungodliness with Christianity and will be amazed to find in the ADRA worker a Christian who takes religion seriously and does his/her best to practice the principles of the Bible. (Samaan 1991) Devotion to God, reading the Holy Book, prayers, close family ties, modesty in dress and deportment, healthful living, avoiding harmful habits and places of questionable entertainment provide a foundation on which the ADRA worker and the Muslim can find mutual commonality and compatibility.

ADRA Bridges the Ideologic/Cultural Gap

“Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then he bade them, ‘Follow Me’.” (White, 1942:143)

This familiar quotation summarizes the steps in which ADRA can be an effective bridge to Islam. Following is an examination of these steps in the context of ADRA directives:

1. Identify Needs

Just as Jesus “desired their good”, ADRA must identify the needs of the people it wishes to help. Part of the project planning process should include the felt needs of the Muslim target population. Knowledge of local “folk Islam” beliefs should also be considered.

Musk (1989) comments on how “folk Islam” beliefs such as the evil eye affect project acceptance. Fear of another’s envy could explain the reason some development projects designed to upgrade living conditions or increase earning ability receive negative responses from the community.

If there is a certain people group that the church would like to target, the needs of that group could be researched in scope of ADRA and a project designed especially for them.

2. ADRA Response

In order for ADRA to “mingle with men” as Jesus did, there is a financial factor involved. ADRA generally relies on donors for funding projects. Sometimes a donor can easily be found. At other times a search for an interested donor delays implementation of the project. How frustrating it is to have a great need to fill, but no donor to finance the project.

3. Love In Action

The extent to which ADRA can “show sympathy and minister to needs” is dependent on the ADRA personnel that are involved with the project. First of all, these people need proper qualifications to implement the project. The primary purpose of meeting the physical and material needs of the target group should be kept foremost as the main objective of the ADRA project.

The ADRA workers must also be willing to work with Muslim people, to respect their world view, and to cultivate relationships. More than this, they must possess endurance to deal with frustrations and difficult circumstances in Muslim countries without giving up and catching the next plane home. But the most important quality for ADRA personnel is dedication to Christ which results in a vibrant spiritual life, a loving manner, and a clear conviction of mission.

4. Long-Term Commitment

Work with and for Muslim people is an extended process. Relationships that break down prejudices and allow ADRA workers to “win confidence” are built over time. ADRA is one of the best ways to begin work in a Muslim area because it has the potential to continue a Christian presence for an extended period.

It takes time for ADRA personnel to rethink their own culture and to learn

about their adopted culture's customs, language and religion. ADRA workers can adjust to the Islamic environment and attempt to fit into the local culture as much as possible. They will narrow the cultural gap as they adapt and change to local customs that do not violate Biblical principles.

Over time, the Muslim community will have the opportunity to observe the ADRA worker as a "person of God". Parshall (1983) researched the way missionaries were generally perceived by the Muslim community. The typical missionary is often perceived as "an efficient secular administrator. He has great resources available and is able to effectively initiate and complete programs." (p.116) Seldom are missionaries seen as people of God. If the ADRA worker is not perceived as a godly person, there will be no attraction for the Muslim believer. Appropriate prayer with a sincere Muslim can be one way ADRA personnel may establish a spiritual bond. An established relationship presents more opportunities to share on a spiritual level.

5. Gospel Opportunity

The presence of ADRA allows for integration into the community. Only after respect and trust develop does the opportunity for Gospel presentation and the invitation "Follow Me" present itself. This step must come in the right order and the proper way. The primary goal of meeting needs must be kept in mind. Gospel presentation could be ineffective and even harmful to ADRA relationships if embarked upon before the groundwork of meeting needs, establishing relationships, and awakening Muslim interest is laid.

An experience recorded by Hancock (1989) illustrates this point. Certain Non-Governmental Organizations recruited "Christian zealots" without professional expertise, to run a refugee camp in Africa. Inappropriate supplies and equipment were sent at great expense. "Witnessing" took precedence at the expense of a well-run camp. The continued suffering of the refugees and lack of proper groundwork for Gospel presentation only antagonized Muslims in the camp.

In addition to establishing meaningful relationships with aid recipients, ADRA personnel have a unique opportunity to associate with government officials in the project implementation and the agency registration process. Islamic authorities can appreciate ADRA's commitment to provide aid to all peoples regardless of their race, creed or politics. ADRA personnel will have the opportunity to establish relationships with these government officials that will eventually open up Gospel proclamation opportunities.

Beyond individual, group, and government influence, ADRA, as a registered agency in a Muslim country, has the potential to pave the way for a legally recognized Seventh-day Adventist church to be established.

Challenges in Maintaining the ADRA Bridge

1. Islamic Government Attitudes

Proselytizing

The underlying Islamic philosophy of giving aid establishes a natural suspicion towards any church-based non-governmental organization (NGO). On a country level, Islamic Arab countries grant funds according to the following objectives:

Security—More than half of Arab aid goes to Arab countries and the most important recipients are the ‘confrontation’ states.

Ideological concerns—Other aid fuels the radical/conservative Islam contest, furthers ‘the cause of Islam’ by giving grants in the fields of Islamic education and helping pro-Islamic regimes, and promotes the Arab cause through economic and political solidarity.

Economic concerns—Establishing oil-sale relationships by credits for oil purchases, access to manpower and technological bases, or securing export markets are some of the benefits of aid.

Third World Development—It is disputed whether the aid goes to mostly Muslim countries because they are Islamic, or because a large number of Muslim countries are developing countries. (Nonnemen 1988)

Nazir-Ali (1983) states Muslims fear “that Christians co-operate in social and educational development projects only to be able to proselytize”. (p.149) Therefore, the primary goal of meeting human needs must be kept uppermost in the ADRA worker’s mind. An explanation of the distinction between Christian service to humanity and the preaching of the Gospel may be attempted, but the Muslim mind does not separate religion from other activities.

Secularization

Another existing government fear is that since ADRA is a “Western” agency, the influence of ADRA personnel will have a secularizing influence and a lowering of morality among the Muslim population. Knowledge of the similarity of the Adventist Christian life style to that of Islam may alleviate some of these fears.

Self Interest

The opportunity for project vehicles and equipment to come under government control after project completion is a factor in ADRA/government relations. Sometimes, with no authority, equipment is merely seized by government

officials. Also, the custom of “reciprocity of favors” allows some government officials to attempt to obtain personal gain during the normal process of moving project documents along through the “red tape” maze.

Politics

The “Western” philosophy of “human rights” generally clashes with those of an Islamic government. Realizing this, Islamic governments fear that Western non-governmental organizations in their country may promote dissatisfaction among the population against the current government. Also, in countries where the media is censored, non-governmental organizations can be a “voice to the outside” about actual conditions of oppressed populations. As a non-governmental organization, there are numerous political “mine-fields” ADRA must avoid.

2. Aid Recipient Attitude

Loss of dignity

Aid recipient feelings of losing one’s personal dignity would be minimized if a thorough fact-finding process during the project planning stage was implemented. Expatriates involved with projects should meet with representatives of the target group to discover felt needs. Participation in the planning and implementation of the project by members of the target group also helps commit the community to the project, which will enhance its success and sustainability.

When there is no opportunity for dialogue by representatives of the target population or when the only solution to a problem becomes an “imported” solution, the impression can be given that the ADRA worker has no respect for local wisdom.

The ADRA worker must be aware that feelings of inferiority can also arise if professionals available locally are not recruited to be involved with the implementation of a project for which they are well suited. Hancock (1989) describes this arrogant attitude of some aid workers: “They hail from societies which believe themselves to be more highly evolved than others (that is, from developed as opposed to underdeveloped societies) and which are deeply convinced of the superiority of their own values and of the supremacy of their technical knowledge.” (p.22)

Dependence on aid

“It is sometimes said that aid cannot help the poor because it always reinforces the political and social status quo which engenders poverty.” (Cassen 1986) This statement is rather simplistic since the outcome depends on how aid is used.

Again, good planning with local input can make the difference between target group dependency and eventual self-sufficiency.

3. Seventh-day Adventist Church Attitude

Higher Organization

A common misunderstanding about ADRA is the source and disbursement of funds. A small percentage of ADRA funds are generated by SDA church members or others that donate funds to be used at ADRA's discretion. In actuality, ADRA is donor driven. The majority of funds are received from government or other donors who require compliance with a project mandate for fund utilization. ADRA is held responsible by the donor for implementing the project as designed. The funds received from the donor are to be used solely for expenses of that particular project as submitted in the project budget. Funds cannot be taken from a donor and utilized for other non-project purposes.

Conflict can arise between the church and ADRA when ADRA is perceived as the "mother of all resources". This misconception of ADRA may occur because in some cases ADRA administers more funds than the local Union and/or Division. It must be understood that these monies come pre-designated and if they cannot be accounted for, ADRA is legally liable.

ADRA has other forms of resources such as food and clothing. These resources usually have a specific purpose as well. There are church leaders who feel the church has the authority to bypass ADRA's obligations and channel the use of ADRA resources for the needs of the church. The following incident illustrates this point.

In a non-Islamic country recently, the warehouse that stored food for a project was entered by the president of the church organization who is also the ADRA board chairman. He claimed the invested right to load up trucks with the food, so it could be used in connection with evangelism. This action may enhance the president's evangelism, but could sever ADRA's relationship with the donor.

"If ADRA can pay for it—why shouldn't they?" voices another point of misunderstanding between ADRA and the church. ADRA can indeed help the church with projects that build schools and churches, provide food and clothing for church members, even perhaps help provide a vehicle that is left over from a completed project. ADRA is proud and happy to relieve the financial burden of the church when it can. However, administrators should not put upon ADRA expenses that are legitimately the church organization's responsibility, thus weakening ADRA's ability to honor its commitments. While illustrated in a financial context, this attitude is based on an important philosophical issue. The

heart of the matter rests with the question, “Is ADRA’s relationship to the church that of *included son* or *excluded orphan*?”

In practical terms, if ADRA on the one hand is perceived as the “goose that lays the golden egg”, while on the other hand it is the “donkey” to carry all the burdens, there is the certain risk that when the burdens become too heavy, the donkey will collapse and the goose will die!

Local Church

One source of tension in the local church stems from potential job opportunities with ADRA. Church members may not understand why a job is open to qualified non-Adventists at the expense of the non-qualified Adventists.

Funding source and disbursement misunderstandings are also prevalent on the local church level. Why ADRA funds cannot always be used for legitimate church needs seems unreasonable to some. Even stronger feelings can surface when aid is channeled to target populations to which church members do not belong.

Maximizing the ADRA Bridge

A bridge is only good if it is used to get from one place to another. ADRA is a good bridge, but its ultimate value depends on how well it is used. Following are four maximizing strategies for consideration.

1. Better Incorporation in Global Planning

Muslim target countries and Muslim people groups may be identified in which ADRA can be an effective primary entry wedge. However, to keep ADRA’s activity from becoming an isolated achievement, the church would benefit by designing appropriate follow up with concrete commitment to make it happen.

ADRA fulfills its humanitarian mandate in the Biblical context, but often ADRA projects stand alone. When a comprehensive master plan is in place, planning, coordination and prioritizing with church administrators is enriched. The work of ADRA then complements and enhances the church outreach. In many Muslim countries, ADRA may not be able to perform direct outreach but it can provide the opportunity for the church to do so. With strategic planning, the full resources of both ADRA and the church will produce a coordinated effort with much greater results.

For instance, when ADRA obtains funding for an agricultural school project that will provide the church with land, a building, tractors and equipment, but the church cannot provide the personnel to operate and manage the project, the potential impact is lost. On the other hand with a successful operation of such an

agricultural school, there would be opportunity for the staff of the school to share the Good News of Jesus.

2. Rapid Response to Priority Opportunities

ADRA gets a large share of its funding from government and other non-church donors. These donors do not share ADRA's Global Mission objectives and may not fund a project in a certain Muslim country, because of politics or general lack of interest in that part of the world.

Today's changes in politics and situations happen so rapidly that a Muslim area may suddenly open up to ADRA. If funding is not forthcoming through traditional ADRA donor sources, will the church be able to take advantage of an unexpected opportunity? Can the church mobilize resources or set aside funds that can be used to establish a presence through ADRA in a unentered area?

An example of an ADRA opportunity is a Muslim country in the Middle East Region. Until recently, this country was completely closed to a Seventh-day Adventist church presence. Today, circumstances have brought dramatic change and government policies are being rewritten.

The Gulf War has displaced a large share of the population who were hard currency earners, but who now are jobless and dependent. Thousands of sick and starving refugees from a neighboring country rife with war and famine arrive daily at its doorstep. This country does not have the resources to handle this humanitarian crisis. These circumstances have set the stage for an ADRA impact.

In a recent fact-finding trip, an ADRA representative was welcomed with open arms by government officials. This welcome was due partly because of the great need the country faces today for development and relief, but more probably because of a dedicated Adventist "tent maker" who is loved and respected by government officials and community alike.

An ADRA proposal to assist this country in dealing with its humanitarian need has been written and donor contacts have been made. But for political reasons normal government donors are not currently interested in funding projects in this particular Muslim country. Therefore, the project still remains unfunded, and ADRA's opportunity to become established in a new area is on hold.

How long will this opportunity exist? Will new government policies soon make it difficult for non-governmental organizations to get established? Will the "tent maker" be called to other responsibilities in another country so that his influence will be diluted with time? Will the response time be delayed one or two years? Or most tragic of all, will an opportunity to save lives and impact an unentered country be lost?

ADRA will be a more effective bridge when the church is able to mobilize funds for priority projects.

3. Expansion of Personnel Recruiting Methods

Working in the Islamic world is not for everyone. Muslim areas require a great cultural sensitivity, an ability to live amid hardships, and a good deal of Christian patience. Careful selection of workers should take into consideration personality traits, as well as basic skills.

Over the years, most personnel for mission service have come from denominationally employed backgrounds. Since most mission appointments were for pastors, teachers, accountants or medical persons, this adequately provided the work-force needed. But today, ADRA has varied projects which demand skills not generally found in persons employed by the denomination. A manager knowing the regulations for USAID may be needed to run a multi-million dollar food project. A geologist may be needed to survey possible water drilling sites. These are only a sample of the type of skills ADRA may need. If skilled persons are not found in the denominational employment pool, where are these highly specialized people to be found?

ADRA has captured the imagination and hearts of the Adventist laity. Lay members are anxious to join the ADRA work force. They are willing to make personal sacrifices for their Lord and their church. They also have the broad range of expertise needed by ADRA. But how do we find them? New recruiting methods designed to tap into the vast human resource pool of Adventist laity who have a broad range of skills need to be developed for ADRA and perhaps by ADRA.

4. Preparing the Specialist for Muslim Outreach

Today is the era of the specialist. From the medical doctor to the laborer, it is not uncommon to have a special area of expertise. As ADRA and the church are entering into the decade of Global Missions, a high competence level of its personnel is imperative.

To date, there are few Adventists truly qualified to give leadership in ADRA's country programs. When personnel vacancies occur, it often takes extended time to find a qualified replacement. Many ADRA workers have inherent skills, but lack development knowledge and training. ADRA needs to meet the challenge by providing orientation training that will enable ADRA workers to become valuable development specialists.

With the Global Mission mandate to establish a church presence in unentered Islamic countries, another personnel training challenge faces both ADRA and the church. Quality Islamic training is needed for expatriates who will be working with Muslims in new and previously entered Islamic areas. Exposure to Islamic culture and religion, prior to arrival in country, is vital and will produce a more effective worker. The Institute of World Missions has done much to prepare

missionaries for overseas work. Now may be the time to establish additional training opportunities for those working in Islamic countries. There may also be the need to convince ADRA administration and church leadership that such an investment of time and money for the preparation of missionary personnel is justifiable.

Beyond skills and training, the ADRA worker who chooses to work for Muslim people needs to be a spiritual person with a keen sense of mission and a love for people.

Conclusion:

In 1978 the church membership in another Middle East region country numbered only three people. There was no church in which to worship, nor was there a recognized church organization. Now in 1992, Adventist church membership exceeds 3,000. Even though this church growth is not among Muslims, it is happening in an Islamic country. What made the difference? It was a cooperative effort of a man, newly converted in a neighboring country, returning home to share his faith, literature evangelism, the good reputation of Adventist education, and ADRA. ADRA was involved in helping to establish a church presence and now the church continues to grow rapidly.

ADRA took the opportunity when the timing was right. The same opportunity is not present in this country today. It is getting more and more difficult to work with the present government. If it comes to the point that ADRA must leave, or if the church organization is banned, the Gospel will continue to go forward because it is now part of the hearts of the indigenous people.

ADRA is one of the bridges available to the church for Gospel presentation in Islamic countries. However, not all of ADRA's great potential is being tapped. As the Seventh-day Adventist church boldly pursues its Global Mission mandate, ADRA can fill a significant rôle in opening the way for the Three Angels' Messages to be proclaimed in the lands of the Islamic Crescent.

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RELIGIOUS LIBERTY IN ISLAM

Mitchell A Tyner

I. THE THEORY

Is there religious liberty in Islam? Yes, at least in theory. It is quite possible to make a good case for a limited version of religious autonomy from the Koran. The following verse, for instance, would be affirmed by advocates of religious freedom everywhere:

There should be no compulsion in religion. Truth stands out clear from error. Whoever rejects Evil and believes in God hath grasped the most trustworthy handhold, that never breaks.¹

In Islam as in Christianity, faith must be a voluntary act to be true and reliable. Faith is an individual concern and commitment, born of conviction and freedom. Therefore it is necessary that each person choose his or her own way, freely and without coercion.

Faith is a free gift from God. Even He refrains from coercion, respecting the necessity of voluntary action by man.² God created man with the capacity to resist God's call, and this capacity is the criterion of his freedom.

If it had been thy Lord's will, all who are on the earth would have believed, all of them. Wilt thou then compel mankind, against their will, to believe?³

A Yusuf Ali comments on that verse as follows:

Men of faith must not be impatient or angry if they have to contend against unfaith, and most important of all, they must guard against the temptation of forcing faith, i.e., imposing it on others by physical compulsion, or any other forms of compulsion such as social pressure, or inducements held out

by wealth or position, or other adventitious advantages. Forced faith is no faith.⁴

At the Second World Congress on Religious Liberty, Professor Mohamed Talbi presented a Muslim perspective on religious liberty.⁵ Talbi stated that “God has set man truly and tragically free. What He wants is, in full conscience and freedom, willing and obedient response to His call—and that is the very meaning of the Arabic word *Islam*.” Talbi buttressed his opinion with the words of the Prophet: “Admonish, for thou art but an admonisher. Thou hast no authority to compel them.”⁶

For Talbi, the Muslim concept of religious liberty is founded on the “divinely ordered nature of man”. Man is not just another part of creation: he is an “exceptional being” granted a special relationship with God, the only creature into whom God breathed His Spirit. Through that breath man received the faculty to be at one with God, and his response, to have meaning, must be free.⁷

To summarize, religious liberty is not new to Islam. The Koran deals with it at length. A Muslim might say that the Koran argues, warns, advises, but never resorts to coercion. On the basis of Koranic teaching, religious liberty is fundamentally and ultimately an act of respect for God’s sovereignty and for the mystery of His plan for man. To respect man’s freedom is to respect God’s plan.⁸

II. THE REALITY

The Koran itself and its Muslim interpreters thus profess a high regard for human autonomy in religious matters. Yet the reality in Moslem societies is usually far from the Koranic ideal.

As a case in point let us examine the situation in Egypt. A primary contender for recognition as leader of the Islamic world, Egypt is also home to some 10 million Copts—one sixth of its population. It boasts a constitution that, while declaring Islam to be the national religion and the principles of Islamic law to constitute the primary source for its legal formulations, also guarantees freedom of belief and religious practice. Article 40 reads:

All citizens are equal before the law, as they are equal in respect to the general rights and duties; there is no discrimination between them in that regard on account of sex, origin, language, religion or belief.

Article 46 states:

The nation guarantees freedom of belief and freedom to practice religious rites.

Egypt has ratified international accords and treaties which include the guarantee of those freedoms. But don't plan on going to Egypt and mounting a court action to enforce your religious freedom, as you might do in a western country.

One rather blatant form of codified prejudice against Copts is known as *al Khat al-Hamayouni*, laws that require a series of permits culminating in a presidential order before undertaking any building or renovation of church properties, a problem recently highlighted by a press item noting that the Minister of the Interior had issued approval for the repair of toilets in two churches in a rural village. Churches may wait for years, if they attain such permits at all.⁹

The government also reportedly plays an active rôle in discrimination against Copts by refusing their employment in large public and private sectors. There are no Christians in positions of high government office, nor of high rank in the military, state security or diplomatic corps. Universities have blocked Coptic educators from becoming full professors or administrators. A double standard is also applied to public evangelism. Copts are not allowed to proselytize, but there are virtually no restraints on Muslim evangelistic efforts.

Perhaps the greatest religious liberty problem in Egypt, as in many other Islamic countries, is that of changing one's religion. Egyptian authorities apply an interpretation of Islamic law which forbids conversion from Islam. In effect, they define conversion to Christianity from Islam as a violation of the penal code, which prohibits any intentional threat to national unity, the denigration of Islam, or the intentional fomentation of strife between the Muslim and Christian communities.

In a 1991 media interview, Egyptian Chief Justice Said al-Ashmawi confirmed the existence of this double standard. Al-Ashmawi, interpreting Article 40 as expressing only that "the state respects all faiths, and the right to have a faith," claimed that there is no provision in Egyptian law regarding conversion from one religion to another. Said the Chief Justice:

But it is understood from the Islamic context that converting from another faith to Islam is approved, while converting from Islam to another religion is prohibited; it is not allowed. As a result, if someone converts from Islam to another religion, such as Christianity or Judaism, he will not be allowed to declare that officially. It is not mentioned that he is not allowed, but it is understood....

A ruling of the Supreme Administrative Court on April 8, 1990, Case No. 20, codified this double standard and set a modern legal precedent subsequently applied in other cases. The plaintiff, Jameel Youssef Badawi, converted from Christianity to Islam, which was simple enough. Then he changed his mind and decided to reconvert, whereupon he was denied permission to identify himself as

a Christian. In an effort to gain official recognition of his reconversion, Badawi sued the Minister of the Interior, in his capacity as Chief of the Administration of Civil Affairs, for his constitutionally protected right of freedom of belief. The court's decision declared that in view of the fact that no relevant law existed, it was necessary to turn to Islamic law. Said the court:

Indisputedly following from these principles is the approval of the admission of a non-Muslim into Islam, his institutionalization as such and the affirmation of him as such; and applying its consequences to all transactions in all the various spheres. Similarly, it indisputedly follows from these principles that it is inadmissible for a Muslim to become apostate from his religion, whether to a state of atheism or to another religion from among the heavenly religions. The accepted understanding of this Islamic law is that the apostate not become established in his state of apostasy and thus lose the good works that he has performed and that he not become lost.

This basic situation is exacerbated by the existence of a declared state of emergency, imposed since the 1981 assassination of President Anwar Sadat, which gives the executive branch extraordinary powers to circumvent the Egyptian judicial system. Detention of citizens is allowed for up to six months without formal charges being filed, and in the name of national security one may be held in detention indefinitely. In 1990, the Ministry of the Interior put the number of those so detained at 2,000. Independent estimates range sharply higher. These powers were recently used in the widely publicized case of three young converts from Islam to Christianity. Hassan Muhammad Isma'eel Muhammad, Moustafa Mohammad Said al-Shjarqawi and Mohammad Hussein Sallam were kept in detention for ten months before international pressure led to their release.

Why is there this great gulf between theory and practice? Before considering the answer, we might well pause and reflect upon the fact that Islam can properly ask the same question of Christianity: Why is there such a gap between the biblical picture of proper Christian behavior and what is actually practiced by the supposedly Christian nations of the west? Both sides have fallen far short of the mark, a fact we must be prepared to admit freely when discussing such matters with Muslims.

We must also confront the fact that much Islamic resistance to a western view of religious liberty is not merely theological, but also historical, political and cultural.

It is historical in that for Muslims, the Crusades, dim if even present in the western consciousness, were just the day before yesterday. And during that period when blood flowed freely on both sides, it often seems that the true barbarians came not from the southeast but from the northwest.

It is cultural in that most of the world, certainly most of the Islamic world, does not share the western, liberal tradition of limited government, of a government which derives its powers from the governed. Most of these nations still exist in the far older tradition of a government which derives its power from divine right or military might and gives to the people not enforceable rights but revokable privileges. In the west, we speak of what the people may rightly require of their government. Elsewhere, we find discussion of what the government may properly require of its people.

And it is political because of the heavy load of anti-western feeling in most of the Islamic world. Is that so beyond our ken? Is a pedestrian not far safer on the streets of Cairo than those of Cambridge or Cleveland? Western women may go about unaccompanied and relatively unafraid in Luxor. May an eastern woman do the same in London or Los Angeles? As a practical matter, Muslims look not so much at the theoretical differences separating east and west, Islam and Christianity, as at the results those theories have produced. American inner cities, in particular, are not exactly persuasive evidence of our cultural superiority.

Muslims also often equate western notions of religious and personal liberty with secularism. Said Professor Talbi,

Not until the nineteenth century do we see the right to free thinking claimed. Political liberalism and the philosophical studies were then in vogue, and in fact what was claimed was not the right to think freely, but the right not to believe. So religious liberty became a synonym of secularism, agnosticism and atheism.¹⁰

Note that even for the educated and enlightened professor, the idea that atheists should have equal rights with believers, that government should be neutral between belief and nonbelief, is to be dismissed out of hand.

Another exacerbating influence is the impression of western racism. Even Muslims who have been educated in the west, who have adopted western ways and who advocate western liberal political ideas still recall with obvious pain such incidents as the joint British-American intervention in Iran to oust Mohammed Mosadegh and reinstate the Shah, when the supposed rationale was that no Iranian could be expected to manage competently an undertaking so technologically complicated as a petroleum industry.¹¹

We must also understand what Borge Schantz calls the “strong and persistent remnant theology” of Islam.¹² Muslims see themselves as special: the only true followers of God, possessed of a special and more complete revelation of His will than that given to any other people. Does that sound familiar to a Seventh-day Adventist audience? Says Schantz, “When a religious movement possesses and adheres to such a powerful remnant complex it will naturally have little tolerance

and no need to listen to another voice.”¹³ When you have the last and ultimate, why bother to listen to the rest? How many affirmers of the prophetic gift of Ellen White are willing to listen to the claims of Joseph Smith or Mary Baker Eddy?

A sixth problem is the Muslim vision of the integrated society. Mohammed was not only a prophet, he was also legislator, jurist, military commander and political leader. The religion which he founded encompasses all areas of life, not merely the spiritual. There is no separation of the sacred and secular, therefore there is no understanding of the western notion of separating religion and government. To a Muslim, that’s about as sensible as trying to separate his left hand and his right. Such an approach to life and society will almost inevitably lead to a demand that all members of a given society conform to the source of that society: Islam.

In Islam, as in all other religions and all societies, religious freedom is never absolute. Even those western societies which profess to maximize religious freedom will quickly admit this when faced with one whose sincerely held belief requires him to take human life. We argue that individual freedom must yield when it conflicts with the legitimate right of another. Thus the right to enjoy and continue one’s life would outweigh another’s religiously motivated need to commit murder.

Virtually all societies agree to this principle. The differences among them become apparent as they identify those legitimate rights which justify a curtailment of religious freedom. This process often involves such things as the value a particular society places on cultural homogeneity as opposed to diversity, and the relative importance it places on individual rights as opposed to group rights.

That brings us to our final consideration: Islam, both in theory and practice, is more group oriented than are most versions of Christianity.

In an ideal Islamic society, the rights of society are more important than the freedom of the individual. The survival of the group depends on mutual cooperation and agreement among the members of the group. Therefore the individual whose existence is dependent on the group, must be prepared to submit to the community in all aspects of life. Otherwise, discord and controversy threatening the existence of the group will result.¹⁴

Talbi stated that “To be a true Muslim is to live in courteous dialog with peoples of other faiths and ideologies, and ultimately to submit to God.”¹⁵ But the Muslim, group-oriented, understanding thereof is reflected in this statement:

Man is not created for solitariness and impervious individuality. He is created for community, relationship and dialogue. His fulfillment is in his reconciliation both to God and to persons.¹⁶

In Islam, the group, the community of faith, has one right which more than any

other restricts individual religious liberty: the right of the community to withhold an exit permit. Although the Koran respects all previous revelations, and upholds the freedom of all to find God through Islam, conversion from Islam is quite another matter.

The Koran itself is straightforward on this point:

If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter he will be among the losers.¹⁷

Although it may be easy to enter, it is practically impossible, once inside Islam, to get out. For Muslims, this is justified by the supposed universality and superiority of Islam, about which more later. Thus Talbi, having made a case for the necessity of freedom to follow conscience, then says:

It does not follow that one is permitted, at the convenience of the moment, to change his religion like he changes his coat. Such behavior denotes lack of true faith.¹⁸

III. OUR RESPONSE

How, then do we relate to these things? How do we convince the Islamic world of the desirability of individual religious liberty, including not only the right to have a religion but also the right to change one's religion? How do we best secure for our own organization and our own believers the practical advantages of religious freedom? The answer is deceptively simple: we witness to truth.

First, I suggest that we affirm that religious freedom and self-determination are not just a pragmatic method of securing our ability to witness, but an intrinsic part of the gospel message. We must proclaim that truth, in whatever mode best guarantees its reception to the secular world as something logically compelled and pragmatically useful, but to our own people and to other believers as biblically mandated.

It is therefore necessary that we proclaim religious freedom to the Adventist mind based on the example of God's unwillingness to coerce us into following Him, and His command that we follow His example in all things. While we do not cast aside eschatology, we use it in an enlightened manner. Rather than appealing to the ever-present sense of prophetic paranoia with which we are all familiar, we must appeal for support of religious freedom because, in light of the lateness of the hour, we must proclaim the Gospel in its fullness and its entirety.

But by what mode do we communicate that truth to the Muslim mind? He who claims the answer probably doesn't know the scope of the question. One partial answer is found in our traditional advocacy of religious freedom through

diplomacy: contact with various governments on behalf of our people. We should be acquainted with the highest possible levels of government in every country in which we work. Another answer is in our tradition of publications advocating religious liberty. In every country where such is politically feasible, we should, in print, place our church before the community as being in the forefront of defending the individual right of choice in matters of conscience.

A method which has potential is the fostering of better interfaith relations through public congresses. The mere advance contacts for a religious liberty congress in Fiji have led to very positive contacts, not only with the dominant Christian and Hindu groups, but also with the Muslim minority. Another such congress, held in Nairobi in 1991, has placed Adventism and our advocacy of religious rights in a very positive light in many parts of Africa. Following years of necessarily quiet advocacy of religious freedom in Eastern Europe, we have recently been able to co-sponsor a similar congress in—of all places—Tirana, Albania. In those locales, the ability of our church to influence the recognition of God-given rights is far beyond what its numbers would justify.

Such a congress may not be feasible in Riyadh, but what about Amman, or Cairo? What about those states on the margin of the Islamic world, such as Nigeria and the Philippines? What would happen if the leaders of all the religious groups in such places received an invitation, with no strings attached and in a spirit of genuine openness and equality, to sit down and learn of each other and reason together?

These proposals speak to our public advocacy rôle. But perhaps there is a still more important ministry of religious liberty—that of demonstrating it to the world. Perhaps our most effective ministry of freedom, and one which must precede our most effective public advocacy, is an incarnational ministry of Christian freedom. Preaching it and publishing it will not be fully effective unless we also live it.

Such a ministry would enable us to maximize Adventism's inherent advantages in answering questions currently of global importance. For instance, the question of the proper balance between individual and group. Every society deals with that problem. So does Christianity. Christianity is basically an individualistic religion in that salvation comes to individuals, not families, congregations or denominations. But Christianity also affirms the value of the group in that the practice of Christianity is properly done with one's fellow believers. Christianity—and I hope Adventist Christianity above all—upholds the value of the individual, to whom, alone, is given the offer of salvation. But it balances that by reminding the individual that when he or she accepts salvation, responsibilities come as part of the package: we are our brother's and sister's keepers and we are not at liberty to disregard their needs.

A closely related problem is that of the tolerance of diversity. We currently see across the world a sadly diminished willingness to live with those who are “different”. The world seems to be breaking into ever smaller pieces as Czechs and Slovaks separate, as Yugoslavia disintegrates, as African states confront the continuing problem of cross-border tribal loyalties far stronger than any allegiance to nations living with European-installed borders having little relationship to reality. In America, which has long vaunted its “melting pot” concept of inclusiveness, many are startled by newer elements which refuse to melt, and begin to question how much diversity a society can realistically tolerate. Underlying all this is the message long believed in the Islamic world—that diversity is inherently divisive and destabilizing.

Adventism has a unique position from which to offer an answer to that question, for we are truly a world church. We experience all the diversity of the world, for in reality we are a microcosm of the world. We have within our midst every nation, language, and race, every social level, educational level, and financial level, all trying to get along together. We therefore have a unique opportunity to show to the rest of the world that such diversity can be the source, not of divisiveness, but of strength. We can show that those who believe strongly in a remnant theology can still value and uphold the equal rights of those who choose to remain outside the remnant. We can demonstrate that Adventists, for whom religion is more a fully integrated life-style than merely a codified theology, can by word and deed respect and defend the rights of those who march to the beat of a different drummer, yet live in our midst as our admitted and affirmed equals.

Is there religious liberty in Islam? Yes, but there needs to be much more. A Koranic base exists from which to argue for it. A Biblical base exists to argue for the necessity of it. Our great commission demands that we do so, if we are to carry it out in its fullness.

Endnotes

- 1 *Koran*, II, 256.
- 2 *Koran*, XXVI, 4.
- 3 *Koran*, X, 99.
- 4 **A Yusuf Ali**. *The holy Koran: text, translation and commentary*. Leicester: The Islamic Foundation, 1975.
- 5 Professor, Faculty of Letters and Human Services, University of Tunis.
- 6 *Koran*, LXXXVIII, 21-22.

- 7 **Talbi**. "Religious liberty: a Muslim perspective" in *Proceedings* (Second World Congress on Religious Liberty: Rome, 1984) International Religious Liberty Association, Washington DC, 1984.
- 8 **Olsen**. "Religious liberty: Biblical and theological foundations" 1992; unpublished manuscript.
- 9 **Talbi**, p.166.
- 10 For this section generally, see **Shane L MacLaren**, "Religious freedom in Egypt: does it exist?" in *Freedom Review*, vol.22, no.6; Nov-Dec 1991.
- 11 **Talbi**, p.157.
- 12 **Sattarah Farman Farmaian**. *Daughter of Persia*. New York: Crown Publishing, 1992. p.175.
- 13 **Børge Schantz**. "Religious liberty in Islam" in *Newsletter*, Global Centre for Islamic Studies, Jan 1992, p.3.
- 14 *ibid*.
- 15 *ibid.*, p.1.
- 16 **Talbi**, p.168.
- 17 *ibid*.
- 18 *Koran*, III, 85.
- 19 **Talbi**, p.163.

ELLEN G WHITE AND MUHAMMAD: A STUDY IN THE PROPHETIC CALL

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1 Introduction

Anyone attempting to write a comparison between the work of Muhammad and Ellen G White is faced with a number of hard choices, and a possible loss of friends!

First, if one accepts either of the prophets on their own declarations, there is only one way of salvation. Neither way permits much flexibility, if any. To move to a position of religious pluralism is to go beyond what either of the protagonists believed. A pluralist view would therefore be almost a 'higher revelation', and falsify the original messages.

Secondly, arising from the first issue is the painful alternative of deciding that one or the other was a false prophet. It is not easy to deal deeply and sensitively with both prophets, believing one to be the messenger of Allah/God, and the other to be speaking with another voice.

Thirdly, if one of the prophets is deceived, is it by evil forces? Here a writer verges on blasphemy in suggesting this explanation for the prophet in the eyes of Adventist or Muslim.

Fourthly, it is tempting to use a reductionist approach that will attribute the work of both Muhammad and Ellen White to psychological forces within or upon them. Attempts have been made to write psycho-medical histories of both. This approach gets us nowhere in Muslim-Adventist dialogue, and the study could be extended to all ecstasies and mystics. A reductionist approach, moreover, leaves us with only individual, or sometimes group, psychological phenomena. The whole of religious experience, even of a less charismatic form, would soon be encompassed in such a scheme.

2 Biblical and Christian prophets

The Old Testament prophet was *nabiy*, an inspired man. [IDB 3:896; TDNT 6:797] Muhammad has the cognate title *naby*, one whose mission lies within the framework of an existing religion. He is also called *rasul*, ‘messenger’, or ‘envoy’, a prophet who brings a new revelation or a new religion. [Glassé, 318] Both John the Baptist and Jesus are spoken of as prophets. Our Lord gave the title to John. [Matt 11:9] Jesus was called a prophet, but never specifically applied the title to himself. [TDNT 6:841]

The New Testament indicates that prophets male and female and prophecy were a recognised part of the worshipping community of Christians. [Acts 21:10; 1 Cor 11:5; 1 Thess 5:20] Jesus warned of false prophets in the church, [Matt 24:24] and both the *Didache* and *Hermes* give directions for detecting such false prophets. [TDNT 6:860-861] The Catholic tradition assumes that prophetism died out in the early church, “its final decline caused by Montanism with its exaggerated emphasis on the prophetic gift.” [New Catholic Encyclopedia 11:872]

3 The religious milieu of the Prophet and Ellen G White

The *kahin* (compare the Hebrew *kohen*) or soothsayers were common in Arabia. Although Muhammad may have shared some of the traits of the *kahin*, he himself was not one of them. There seems to have been an expectation in the air that some great events were about to happen. [Rodinson, 56-57, 66-67] Tongues and prophecies seem to arise in the Christian church at periods of extraordinary expectation, notably the Second Advent, as in the case of the Irvingite ecstasies. [Harrison, 25] Ellen White, when only 17, received her first vision after the Millerite disappointment of October 1844. She had lived through the exaltation and the despair of that experience. She was one of at least six people, all but two female, among the Millerites who claimed to have visions.

4 The conservative understanding of the work of Biblical prophets, Muhammad and Ellen G White

- The message is given by God, either by thought inspiration or verbal inspiration.
- It is more than an encounter between the prophet and God.
- Propositional truth is conveyed.

Some parts of scripture claim to be the direct word of the Lord through the prophet. Other books are histories, or stories. The canon of both OT and NT took

many years to evolve, with the Apocrypha achieving a twilight status.

The use of Aramaic as well as Hebrew in the book of Daniel suggests that the *language of revelation* is not a critical factor. The translation into Greek, the LXX, showed that the message of Yahweh was not confined to a particular language. The message could be carried over into another tongue, even at the danger that some nuances would be lost. The incarnational model of Scripture is that God's Word can appear among people in a familiar and intelligible guise, an extension of John 1:14. [White, 1911:vi]

*Adventist understandings—official and unofficial—of Ellen
White's inspiration.*

The Adventist 'pioneers' insisted on the *sola scriptura* principle. The use of the Revised Version of 1881 and the 1883 revision of the *Testimonies* indicated that Ellen White and the General Conference did not believe in verbal inspiration, but such beliefs were held by some Adventists, even after 1883. [*Witness*, passim; Thompson, 1991:50] Ellen White clearly denied verbal inspiration for the Bible or for herself, and pointed out the difference between common matters and spiritual issues. She encouraged translation and authorised compilations of her work. [*Document File 254*]

By contrast, the Muslim believes that

The revelation of the Koran was the ordering of the Prophet's soul in the form of sacred words acceding to the Divine Command to God's disposition of things. Once the re-ordering took place, the stories of the Koran were no longer stories of a particular time and place, but became archetypal situations of past, future and present which were mysteriously oriented so as to reflect the Divine Unity from whichever direction one approached them. *Through the new arrangement became visible a celestial Koran which was in essence the untreated word of God.* [Glassé, 228, emphasis supplied]

The Koran cannot be translated. It was revealed by God in a form of Arabic, which, though closely corresponding to the refined usage of Mecca, "cannot be equated with it, for in every respect the Koran is subject to no rule, to no measure, to no standard; it is itself its own law." [Glassé, 228] The language of the Koran is part of the revelation in a way that the language of the Bible or Ellen White is not. "It is a fundamental doctrine of Islam that the Koran, as the speech of God, is eternal and untreated in its essence and sense, created in its letters and sounds...." [Glassé, 231] The text is regarded by Islamic believers, including devout scholars, "as immutable and unchangeable, not metaphorically or symbolically, but literally". "Even Muhammad could not change a word in it."

[Zakaria, 4] Yet there remains the problem, for some, of the abrogations. However, these are not the work of the Prophet. “Do you not know that Allah has power over all things?” [Sura 2:106] Variant readings, recognised as of equal authority, arise from the fact that the kufic script in which the Koran was originally written contained no indication of vowels or diacritical points. [Dawood, 10] The Koranic text is a primary document, the normative revelation, to be learned by heart and to be recited. There is virtue in the recitation, and considerable skill is involved in reciting well. The structure and rhythms of the text are significant, and recitation is both a religious observation and a sacred art form. There could be no question of in any way tampering with the text. Only by inflection or emphasis could a reciter in any way colour the sense of the text. In this sense the Koran represents an oral culture while Ellen White worked in a written culture. As a commentary here, we may notice that Glen Greenwalt reports an Adventist stating, “I never interpret Scripture: I just recite it,” and feels this may not be untypical of the Adventist method. [Greenwalt, 24] The Koran does not illuminate a previous revelation as Ellen White does; it surpasses the Bible. It is in one sense the Koran, and the Koran only, yet there is the mass of the prophet’s sayings collected in the *Hadith*, and the *Sunnah*, or tradition. [Azami, 29-33] Muhammad may have been influenced by, or should we rather say, built upon, pre-existing systems, but Jesus and certainly Ellen White did not start from nothing. In each case we may say that the whole is greater than the sum of the parts. [Tisdall, 279-280]

5 The prophetic calling: from deity to prophet

About the year 610, Muhammad was meditating, when on the ‘Night of power,’ or ‘destiny’, the Angel Gabriel first spoke to him, the Koran was revealed, and the Divine mission began. [Glassé, 243; Sura 53:1-8; 81:15-25] In one sense the revelation was completed in one night, but Allah did not give the spoken record at one time. In this sense, the revelation continued sporadically over a number of years. To charges that the events mentioned in the Koran do not always agree with the biblical or historical record, it may be pointed out that “Sacred history is a secondary preoccupation; the subject of the Koran is above all the Divine Nature and the means of salvation.” [Glassé, 229]

E G White received knowledge through visions and dreams. She had one very significant dream before her first vision, but she did not consider that dream to be the start of her prophetic experience. That commenced with the first vision in December, 1844. As she developed in experience, the number of visions declined, but she continued to have impressive and revelatory dreams, and from time to time sensed the divine presence very strongly.

There is some evidence that Muhammad sought to induce revelations after his early experiences, but Allah rebuked him. [Rodinson, 74] Ellen White never, as far as the record goes, sought to induce an ecstatic experience, for she knew that a vision would mean she might have to carry rebuke to someone. This she found painful. Ellen White did not need external human stimuli to induce a vision. Rodinson compares Muhammad's experience with that of St Teresa of Avila. [Rodinson, 70] Could Ellen White's experience be so compared? Adventists would be reluctant to do this, as it raises the question of whether a true revelation can teach, or condone error.

6 Prophets' understanding of their rôle

Do prophets seek their vocation?

Amos 7:14-15, and Jeremiah 1:6 clearly say NO. Ellen White did not seek visions, but there was hunger for God. [White, 1915:20-63] Muhammad was seeking for a deeper experience, although he may not have fully known what he sought. He was a *hanif* and like Isaiah, was in a place or attitude of prayer when he received the revelation. [Glassé, 228; Rodinson, 69-70; Isaiah 6:1].

Ellen White did not deny the prophetic gift, but her work encompassed much more than that of a prophet. She was instructed that she was the Lord's *messenger* [White, 1958:31-33; Q&A File 43-B-3] As noted above, Muhammad was both *naby* and *rasul* (messenger). As the *words* came direct from Allah, Muhammad was spared the task, which Ellen White found difficult, of putting thoughts from God into human speech.

7 The prophet: speaking in God's name

Both Muhammad and Ellen White had limited education. It is uncertain whether Muhammad was literate, but he did not claim supernatural power in writing down the messages. The miracle was in the utterance, not the writing. That was done by amanuenses. The redactional work was not in editing the text so much as arranging the suras in a particular order. From the perishable nature of the various materials on which the Koran was first written, we may surmise some textual redactional work, but on the other hand, the very strong oral tradition, with the emphasis on the value of recitation, would have ensured the relative purity of the text.

Ellen White recognised that she was not a scholar, and her first writing was corrected for spelling and grammar by James White. The student can gain an impression of her style and literary skills in looking at the holographs. Some literary assistants, notably Marian Davis, were more than correctors of spelling

and grammar. Marian 'is my bookmaker', responsible for the compilation of earlier Ellen White writings to form new books. This work was done under the guidance of Ellen White herself, but the greatest Ellen White classics combine the inspiration of Ellen White plus the industry, but not the thoughts, of Marian Davis.

8 The mind of the prophet

Muhammad lived in a period of social and political turmoil. There were prophets before him. [Rodinson, 67] He may have shown extraordinary spiritual awareness in his childhood. [Rodinson, 56] He was married to a woman 15 years older than himself, in a society where there were plenty of young women available, but not to him. He had no male child, and was therefore an *abtar*, mutilated one. Conscious of his abilities, he was not yet stretched. He made retreats to the cave in the hill of Hira for the all-night vigils already practised by some *hanifs*, monotheists, belonging neither to Judaism or Christianity. After his call, he occasionally went through periods of 'anguished doubt', [Rodinson, 70-71; Watt, 15-16] but he does not appear to have suffered from the strong melancholic and introspective tendencies of Ellen White. This appearance may be because there is little direct autobiographical material for Muhammad. [Rodinson, 93]

Critics of Ellen White have looked for non-supernatural causes. Mesmerism was the earliest charge. Physical explanations were sought later, for example, some form of epileptic seizure. [Nichol, 26-28; Couperous; Olson] The reductionist would argue that Ellen White's precocious spirituality was a sign of abnormality. How much did this spiritual hunger predate her accident? Is the increased spirituality causally or coincidentally linked, ie, the spiritual struggles developed as she grew, unrelated to her invalid state? Here the believer in divine revelation may have to admit that he does not fully understand how the divine and the human interact. Physical debility may be used by Deity as a path to the soul. The onset of puberty may also have awakened deeper emotions. Graham's discussion of 'The Psychic individual' provides an analysis with which the work of both Ellen White and Muhammad can be examined in various facets. [Graham, 187-189; Wheeler, 4] Possibly those to whom extraordinary revelations of the supernatural are given are themselves unusual personalities. This is not in itself a reductionist approach, but the devout believer then is faced with the question of whether the 'psychic individual' may receive false messages, for only a highly relativist approach can reconcile the revelations given to Muhammad and to Ellen White.

Little is said concerning physical phenomena in connection with Muhammad. The fact that the revelation was given is the significant fact, not the phenomena that accompanied it. The Prophet was physically and emotionally shaken by the Night

of Power, and we are told that “the camel upon which [he] ... was mounted during the [last] sermon buckled under the numinous weight which often came upon the Prophet when the Spirit settled upon him.” [Rodinson, 70-71; Glassé, 230] Modern Adventists do not emphasize the physical phenomena accompanying Ellen White’s visions, regarding them as significant for the time, but not a proof of genuineness.

9 The degree of authority

Ellen White vigorously rebutted the idea that there are degrees of inspiration in the Bible, which would incidentally have suggested different degrees of inspiration within her own writings. [White, 1958:23] While she does not claim that any doctrine is founded upon her writings, she does claim that doctrines which the Spirit of God had endorsed with power are not to be tampered with. [White, 1946:31-32] To this extent, Ellen White may be said to be normative for doctrine on some basic issues, such as the sanctuary, the Sabbath, the condition of the dead, and the three angels’ messages, but only in the sense that these are Bible based. She never claimed infallibility, but did state that there was no heresy in what she had written, and that though she might die, “these messages are immortalized”. [White, 1958:37,57; 1980: 52; Letter 10, 1895] If Ellen White were the infallible interpreter, would this mean, *de facto*, that she was placed above Scripture, a Third Testament, a rôle analogous to tradition within Catholicism? Ellen White wrote primarily for Seventh-day Adventists (the *ummah*!), and her work is not to be used to demonstrate or support Adventist beliefs to non Adventists. [White, 1855:119-120]

10 The prophet as example and dispenser of all wisdom

Did Muhammad claim to set an example of how to act? “The importance of the Sunnah, (the spoken and acted example of the Prophet) arises from the function of the Prophet as the founder of the religion, and hence the inspired and provident nature of his acts, and the Koran’s injunction to pattern oneself after him. ‘You have a good example in God’s Messenger.’” [Glassé, 381; Sura 33:21] People held up Ellen White as an example, either to emulate or criticise. She liked neither rôle. [White, 1980:33] She recognised that she was a sinner and did not at all draw attention to herself, except sometimes to rebut slanderous charges of misconduct or inconsistency. Muhammad’s many rôles ensured that he would be consulted on many issues. After he had given some wrong advice concerning grafting date palms, he said, “I am a mere human being. When I command you to do anything about religion in the name of God, accept it, but when I give my personal opinion about worldly things, bear in mind that I am a human being and

no more.” [Zakaria, 7] After his death, his work, both in the Koran and the collections of the Hadith, provide ongoing guidance for the community. Ellen White was given the rôle of counsellor in a variety of situations and problems in the *Testimonies* and in personal conversation. There were limits to what she saw as her authority. She could make mistakes on mundane matters. The sheer volume of work facing Ellen White was formidable. Members were using her as a short cut to guidance when they should be consulting the Bible, fasting and praying. This attitude encouraged mental and spiritual laziness. She was not a guru, dispensing her own wisdom. She pointed to the source of wisdom. Where God gave her light, she would speak. Where she had no God-given information she would usually refuse to give her own opinion, lest it be taken for divine counsel. She did make a distinction between ‘common’ matters, and spiritual issues. It would be interesting to see if there are any counsels given with Paul’s caveat. [1 Cor 7:6, 40]

11 Literal or figurative?

The Seventh-day Adventist may find himself in a tension between a literal reading of the biblical and Ellen White statements on geochronology and origins, and the generally accepted scientific view. (compare Sura 7:54) There is a wide spectrum of SDA attitudes towards a strict interpretation of the Ellen White scientific statements. There is among many Muslims an ability to live with the tensions between the claims of science and the statements of the Koran, as many Christians have sought a reconciliation between the Bible and science. In both faith communities there are those who posit two different realities, the religious and the scientific. There can be no contradiction, for each describes a different reality.

In his last year in Mecca, during the month of Ramadan, Muhammad experienced the nocturnal ascent to Heaven and finally to the presence of God Himself. Was this a bodily or spiritual experience? As Nasr points out, “the *miraj* journey to the higher states of being and not simply through astronomical space,” is one of the most difficult elements in Islam for the modern scientific world view to accept. [Nasr, 19]

As far as the *miraj* is concerned it refers to a journey to the higher states of being and not simply through astronomical space. The ascension of the Blessed Prophet *physically* as well as psychologically and spiritually, meant that all the elements of his being were integrated in that final experience which was the full realization of unity (*al-tawhid*). [Nasr, 20]

Islamic scholars do not agree as to the literality of the *miraj*. Some use the ‘economy of miracle’ principle, and do not assume the miraculous beyond what

the prophet actually states, or what very strong evidence supports. There is a tendency for lives of great and holy people to be embroidered with marvels. The reaction comes later, when in the course of demythologising, not only the excrescences, but the core of truth may be questioned. The vision may be compared with Ellen White's visions of heaven. So far as I have read, no one has suggested that Ellen White was physically transported in her visions. The body was actually there for the congregation to view in many cases. "While I was praying at the family altar, the Holy Ghost fell upon me, and **I seemed to be rising** higher and higher, far from the dark world." [White, 1882:14, emphasis supplied] The word 'seemed' implies that the experience was a vision, not some form of physical journey. However she writes as an active participant in *future events*. Two *dreams* occurred in 1842, two years before the first visions. She writes, "I seemed to be sitting..." but then the narrative proceeds as if the events had actually taken place, as in the visions [*ibid.*: 80-81; 1958, 76] These celestial visions, or journeys, invite comparison with Paul's experience. "Whether in the body or out of the body, I do not know." Ellen White uses this as a test of whether a prophecy may be genuine. She did not define her own experience. [White Ms11, 1850; Barrett, 309-311]

12 The last prophet?

Muhammad is by title and definition the 'Last Prophet'. There can be no revelation beyond him. Mirza Ghulam Ahmad (1835-1908) was by definition a false prophet since he came after Muhammad. [Glassé, 28; Eliade, 1,53] Ellen White did not claim to be the last of the prophets, though she was the prophet of the end time. The arguments used by her supporters would not rule out a successor, but Ellen White herself never encouraged the idea that there would be a successor. If she should die before the Advent, her writings would continue to speak. [White, 1958:55] There were those who claimed to have visions during Mrs White's ministry. She dismissed their claims not because she claimed the exclusive right to be the messenger to the remnant, but because the Lord had not called these other claimants; their messages did not bear the stamp of heaven. [White, 1958:54; 1958a:64,65,72-84,89; Rebok, 113-117]

13 Foretelling and forthtelling

Eschatology

Most of Muhammad's teaching is concerned with righteous living in the world as preparation for the next. Paul Gordon notes that it has been estimated that "less

than five percent of [Ellen White's] writings contain a predictive element." Here Gordon notes that false prophets make prediction their major claim for attention. [Gordon, 210-218 (217)] What Gordon says is correct concerning Ellen White and prediction. However, in traditional popular Adventism, the predictive element has featured quite prominently, as members study for signs of the eschaton.

Social and ethical codes

The Islamic moral code was a restriction on the laxity of the Prophet's own time. It may be compared with the law of Moses, which allowed the less than ideal, but was an advance on the mores of the surrounding nations, and of the conditions which slavery would have imposed upon the Israelites. Muhammad is very frank and approving of sex within a legal framework, although passion could be a disturbing force. [Bukhari, 4:134; Cragg, 96,152] There is strong concern for the poor (*sadaqa*, or charity), condemnation of usury, [Sura 30:39] and gambling. [2:219; 5:90,91]

Ellen White had to write in the guarded language of her time. She has therefore appeared to some to be anti-sex. The erotic element in marriage could be suggested only in euphemisms, and her cultural background would suggest that the subject would not be high on her personal agenda. The Song of Solomon was allegorized, and the Bible describes the after life mainly in terms of a restored Israel, but without a paradise of sensual pleasures. Ellen White's new earth has many physical activities, but she specifically ruled out marriage, on the authority of Christ's own words. She was not anti-marriage, although she believed many marriages were unhappy, and the sensual played too great a part. Ellen White denounces sharp dealing and all forms of dishonesty, the *suggestio falsi*, as well as outright deception. She was active against slavery and denounced hard bargains, especially with the poor. Both had a concern for orphans. [Sura 2:220; 4:2,6,10,127; 6:153; 17:34; *Comprehensive Index* 2:1931-1932]

14 The ummah and the remnant

Islam is a way of life, with distinctive conduct, dress-codes, diet, social, economic and political laws (the Shariah) and exclusivity. Adventists vary in attitude from seeing themselves as the remnant, with all other Christian bodies as 'fallen churches', through a milder *ecclesiola in ecclesia* view to a de-emphasis on the differences between Adventist and other Christian communions. This shift has gone so far as to permit some Adventists to question whether there may be salvation through Islam, *faute de mieux*. Islam set itself up as a theocracy. The remnant church could not aim at that since the very remnant concept implies a minority that would remain politically powerless. Adventists have strongly

endorsed the separation of church and state, and the principle of liberty of conscience. God's kingdom is not to be set up by men, but by God. [Graham, 185-211] Augustine and Muhammad believed in coercion. Adventists stand in the Anabaptist tradition.

15 The pragmatic prophet

Muhammad allowed his followers to wash with sand before prayers, if no water was available. There were exceptions to not fighting in the holy month. Prayers might be shortened if there was a fear unbelievers might attack. Unclean food might be eaten if hunger constrained. [Sura 4:101-102; 2:216-217; 16:115; 2:172-173, 184-186] The Koran, like the Levitical law, does not go into distinctions between unclean and unhealthy.

Ellen White was flexible in health practices. It is clear that for her it is a *health* issue and not a distinction between clean and unclean in a *ceremonial* sense. [Ms 15, 1889, in *Ministry*, Feb 1987, 2; Brunt, Hasel]

16 Penalty for disobedience

“Those who offend God and His Prophet will be damned in this world and the next.” “Those who despise the Koran as ‘Old fictitious tales!’ shall bear the full brunt of their burdens on the Day of Resurrection.” [Sura 33:57; 16:24-25; 9:61] Those who reject the *Testimonies* face spiritual loss, slighting the Holy Spirit. Those who despise or reject the *Testimonies*, leave the church. The final work of the deceiver will be to make the *Testimonies* of no effect. [White, 1958:48]

17 'Things hard to be understood'

There are difficult things in Scripture, as Peter acknowledged. Ellen White presents Adventists with some hard sayings, antinomies, some of which arise from her adaptation of counsel to individual cases. One could, as with Scripture, compile a *Sic et Non* from her writings. In the Koran there are the mysterious letters at the beginning of certain suras. Most Islamic scholars are content to say reverently, “Allah alone knows what He means by these letters.” [Dawood, 11]

18 Are prophets bound by their own regulations?

Both Ellen White and Muhammad have been accused of inconsistency, and the worst construction has been placed on these apparent inconsistencies. Ellen White was not as rapid and thorough as she might have been in adopting

vegetarianism. Part of the problem was her frequent travelling, where one had to eat what was available. It took time to define clean and unclean, or healthy and unhealthy, using the distinctions of Leviticus 11 as a guide. Ellen White died with debts, although she had counselled both individuals and institutions to shun debt as they would shun leprosy. Royalties anticipated from her works were to offset these debts.

Muslims are allowed four wives, [Sura 4:3, although some understand ‘an implicit intention of monogamy’, Cragg, 188] but the Prophet himself had at least nine. “This privilege is yours alone, being granted to no other believer.” [Sura 33:50] It has been pointed out that some of these arrangements were made to provide homes for the widows of supporters killed in battle. If he did indeed visit all nine in one night, does that demonstrate that he showed equal concern for them so that they would not feel second class wives, rather than lust? The story is Hadithic, not Koranic. [Bukhari 1:172-173] Some of the Old Testament heroes might have understood this more than Christian saints.

Both Ellen White and Muhammad have been accused of having ‘convenient’ revelations to suit their own purpose. Muhammad was able to circumvent the taboo against marrying the widow of a son, by a revelation that distinguished between relationship by blood and by adoption. [Sura 33:37-38] Ellen White has been accused of having a vision to avoid explaining difficulties in her work. On examination, the charge fails. [Nichol, 345-349] It has also been asserted that Ellen White was influenced to write testimonies by the brethren who wanted her authority for what they thought needed to be done, especially in fund-raising. [Nichol, 487-515]

19 The prophet: myth and miracle

Muhammad did not claim to work miracles, although the splitting of the moon is mentioned in the Koran. [Sura 54:1-3; Bukhari 4:533] Legends grew up attributing miracles to him, “but there is nothing conclusive in their nature; they play no part in Islamic theology, nor do they embody any essential element in the life of the Prophet.” [Glassé, 270-271] Although he healed, he attributed the power to Allah, [Bukhari 7:428] preferring simple remedies.

Ellen White made no claims to work miracles, and Adventists were sometimes taunted that if she were a real prophet she should be able to demonstrate miraculous powers. [Canright, 138] Adventists did claim that there were remarkable instances of healing in response to her prayers, [Nichols] but her own writing down plays her own rôle, and emphasises the prayer of faith which all may exercise. She records healing brought about by God through the prayers of others.

Has the rôle of Muhammed changed between the living and the dead prophet?

Even before his death there were some who sought to deify Muhammad. This he strongly resisted, not even allowing a monument on his grave. There is one God. “Muslims will allow attacks on Allah; there are atheists and atheistic publications and rationalist societies; but to disparage Muhammad will provoke from even the most ‘liberal’ sections of the community, a fanaticism of blazing vehemence.” [Zakaria, 7]

There are at least two hundred names of the Prophet. Most of these are post-Koranic. Some of these lift him far above the ordinary mortal: ‘The City of Knowledge, The Key of Paradise, The Holy Spirit, The Pure, The Good, Liege Lord of the Two Worlds.’ [Glassé, 297]

20 The sinless prophet

‘Doctrine follows devotion.’ In the case of Mary and the saints the theologians have usually given doctrinal shape to the beliefs and practices of devotees, rather than the theologians developing devotional practices. No Adventists, not even the perfectionist wing, have ever attributed sinlessness to Ellen White. Since she died in 1915, she did not live through the final conflict without an intercessor. On the other hand, the SDA church has been slow to acknowledge the foibles and weaknesses of Ellen White, this despite her own statement that biographies of the immaculate bring discouragement to the reader. Christians do not expect sinlessness; they do expect holiness in the life of God’s servants. Muslim creeds have tended to attribute sinlessness to the prophets, and among the Shi’ites, to the imams. The incomparability of the Koran is paralleled by the sinlessness or immunity to sin of the prophet (Ismah), which is an evidence of prophethood. Yet the Koran clearly teaches that Muhammad sinned, and could be saved only by grace, not even his own good deeds. [Sura 40:55; 47:19; Bukhari 4:435;8:257] Some Muslims argue that the sins refer to the time before the call.

There has been a tendency among Adventists to ‘mythologise’ Ellen White after her death. The 1919 Bible Conference was an attempt to look at issues honestly and frankly, but the issues were too explosive to go public. Although Ellen White refused to be manipulated in her lifetime, some have felt that her writings have been manipulated after her death. If that is too strong a word, her writings have been used to provide information and guidance for any topic the church leadership found necessary. Issues include the degree of originality of the ideas on health and education in the Ellen White writings. Her work has been represented as far in advance of anyone in her own time. The miracle is not in the originality, but in the selectivity, in the strong emphasis on the spiritual basis of health and education, and implanting these ideas into the very marrow of the SDA church. Adventists may find it hard to accept a prophet with human foibles, even

though she herself was well aware of them, and realised that she herself could be lost. [White, 1954]

In the case of Muhammad, there are three levels of information and, by inference, reliability: the Koran, the Hadith, and the tradition, Sunnah, stories less carefully researched than the Hadith. Azami believed the Sunnah is essential to full understanding of some verses in the Koran. [Azami, 29] There is likewise a cluster of tradition and legend concerning the work of Ellen White. Some will refuse to give up the legend, even when it is proved false. In fact, the challenge seems to make them cling more tightly to their belief. Of such are the most incorrigible fundamentalists made! [Durand]

21. The critics

Charges against Ellen White include fraud, greed, ambition, plagiarism, selective editing to cover up changed beliefs. [Canright, 1889:129-165] Muhammad was accused of learning the Koran from others, [Sura 16:103] being merely a poet or soothsayer, [69:38-52] and forgery. [25:4]

A Positive Approach to the ministry of Ellen White in contacts with Muslims

Adventists have from their early days emphasised that the Bible and the Bible only is their creed. We have hesitated, counselled by Ellen White, to present the Spirit of Prophecy as an argument for SDA beliefs. So as SDAs we sometimes appear to hover between assurance that we are right because the prophetic gift has been manifested amongst us, and embarrassment, because of the Protestant rule of *sola scriptura*. But can we turn the blessing of the prophetic gift into a more positive way of working? Can we use the fact and ministry of Ellen White in a more direct way for Muslims? While we would not be right in placing Ellen White in the same relation to Adventists as Joseph Smith stands to the Latter Day Saints, or Mary Baker Eddy to Christian Science, yet she had a rôle. How could we emphasise that without getting things out of proportion to the Scriptural tradition, and possibly obscuring the central figure of God in Christ? She is the end-time illuminator of scripture, also bringing into sharper focus the cosmic drama of good and evil depicted in the Koran. She called people back to clean living away from pig meat and alcohol as part of holistic holiness, a complete way of life. So both Islam and Adventism, through the influence of Ellen White, represent a complete tradition, a way of life. The lives of the followers of Christ must be consonant with their professed beliefs. Mahatma Gandhi's problem—extraordinary claims and ordinary lives—is still with us.

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DREAMS AND MUSLIM MISSION

Jon Dybdahl

Dreams are coming out of the closet. Visions of the night and other such things are moving back to a place in the open. This topic which western culture has often forgotten and/or forbidden, is now a subject of study and discussion. A new openness to dreams as a means of God's revelation manifests itself among many Christian groups, particularly those with charismatic leanings. Even secular culture, led by psychological pioneers Freud and Jung, now can study dreams and even use them in therapy.

Many non-western parts of the world never went through the forgetting/forbidding stage in relationship to dreams. Their life and cultures have always seen dreams as important and revelatory. This can certainly be said for most Islamic cultures, particularly its strongholds in Africa, the Middle East, and Asia. This interest in dreams dates even to pre-Islamic times. Although high Islam may have at times had questions about dreams, popular Islam as practiced day-by-day has always paid attention to dreams. In this context the missiological/evangelistic question arises. Stories and anecdotes describing how dreams have led Muslims to faith in Jesus Christ have been told for a long time. Such stories seem to be increasing or at least seem to be told more often. How should missionaries and evangelists relate to all this? Should dreams be accepted as valid revelations from God? Should dreams be sought and/or encouraged? What basis is there in Scripture for dreams as revelation? How should this information be used in mission and evangelism?

In this paper I will not treat in depth the extensive influence dreams have had in various Islamic cultures. Others are better qualified than I to do so. I simply assume the cruciality of dreams in much of popular Islam.

My primary aim is to seek out the biblical material on dreams that has missiological significance. It does not matter to Christians how prevalent dreams

are in Islam if dreams are invalid as revelation. If dreams are not part of God's divine plan they simply will not be accepted, no matter how much they occur in the culture. If, on the other hand, dreams are seen as valid missiological resources, we can naturally begin to study the ways that they can best be appropriated to help spread the good news of Jesus.

Following the section on the biblical material, I attempt to show that popular Islam and the writings of Ellen White espouse the same basic viewpoint in connection with dreams as the Bible has. In conclusion I suggest the practical use of dreams in mission.

My study has convinced me that if we use inspired testing principles, dreams are not only to be accepted as a valid means of revelation from God but are to be actively sought and encouraged as a means of winning Muslims and others to Jesus Christ. Such a shift in thinking has important implications and will probably not be easy, especially for western missionaries.

Biblical Dreams

Dreams and visions were important in ancient near-eastern culture. The Old Testament is no exception; neither is the New Testament—however to a lesser degree. From my study of the biblical material on dreams I suggest that there are seven facts related to dreams that have missiological implications.

1. *Dreams are difficult to define in a narrow sense.* No clear definition lines exist for dreams. While often dreams take place at night and visions seem to take place in the daytime, the lines are blurred by a term like visions of the night (see Daniel 2:19; 7:27). Daniel 2:19 and 7:1 go even further and seem to equate dreams and visions. Job 7:14, 28; 33:15 appear by the laws of Hebrew parallelism to do the same thing.

The prophets also do not clearly distinguish between visions and “the word of the Lord” usually seen as prophecy. This is true for Isaiah (1:1; 2:1; 13:1), Ezekiel (12:21-28), Micah (1:1,2 —note “saw”). There are thus clear indications that “the word of God” can come in a vision and a vision can enable one to “see” the word of God.

While Sanford may push the truth a bit, he is, nevertheless, close to being right when he says that the Bible considers “... dreams, visions, certain trances, appearances of angels, and experiences of the spirit in much the same way”. (Sanford, 98) I would simply add to this list the “word of the Lord” on the basis of passages cited above. Morton Kelsey (Kelsey, 80-86) claims that 12 Greek words relate to dreams. Such words include the word for dream, vision, trance, become in the spirit, and so forth.

Not only is the term for the experience not clear but the clarity of message

varies. Many modern psychological dream interpreters see all dreams as coming in symbols which were often difficult to interpret. In the Bible the majority of dreams are straightforward and understandable, but symbolic dreams do occur as well. While usually these symbolic dreams come to non-believers and then are interpreted by believers, Daniel's experience and Daniel 8-10 breaks that mold. Some dreams/visions are clear and straightforward; some are not.

What all this means is that care must be taken as we attempt to deal with the dream phenomenon. The Bible sees dreams as closely related to or part of a much larger cluster of experiences, a whole group of what we would call in the west para-normal types of communication are involved. If you accept one, you must logically relate to all of them. If we believe prophecy and visions we should also relate to and believe in dreams. When we attempt to open up to the experience of dreams, we are probably opening ourselves up as well to a broad spectrum of experience which the modern scientific mind often finds hard to deal with.

2. *Dreams in Scripture fit in the domain of normal, non-verbal communication and are seen as revelational, not psychological phenomena.* Modern linguists and lexicographers often group words according to semantic domain. Classifying words in clusters with other words that refer to something similar probably makes more sense than listing them alphabetically. Nida and Louw, in their ground-breaking lexicon, list both dreams and visions in their semantic domain section on communication. They occur under the subdomain of non-verbal communication. (Louw and Nida, vol. 1, 445) An English dictionary would probably classify such a word under the domain of psychological phenomena. The Louw and Nida definition actually reads, "a dream as a means of communication". If a dream is a psychological phenomenon, it is seen as a state of mind that has reality only in a subjective sense. If a dream is communication it is either understood or not understood, but it does exist as an objective reality. Ignoring it will not make it go away. Examination of the biblical material backs up this latter definition. Although the Greek lexicon relates specifically to the New Testament, the same definition is true in the Old as well.

David Hinson lists dreams and visions as the first two ways God approaches people. (Hinson, 7,9) In the Bible people are concerned about their dreams because God (or some supernatural source) has performed an objective real act of communication, and they desire to understand it or act on it. This clearly lies behind King Nebuchadnezzar's desire in Daniel 2 to know both the dream and the interpretation. Dreams are seen then as a normal means of divine communication and revelation to human beings. The dream event is an objective occurrence which should not be dismissed because its effects are real.

Workers from western cultures need to be cognizant of this major difference and understanding about dreams. Their quick dismissal of dreams that are vital in

the dream communication oriented culture are seen as ignorant, insensitive and unbelieving. The dreamers simply close off that part of their life to those who fail to be open to what they see in the night season.

3. *In the Bible God sends dreams to those who are not believers in the true God or members of the Israelite/Jewish or Christian community.* Divine dreams came to Pharaoh's chief butler and baker. (Gen. 40) Pharaoh himself has them (Gen. 41); so does King Nebuchadnezzar (Dan. 2) and Abimelech, King of Gerar. (Gen. 20) You don't even have to be an important person for an unnamed Midianite soldier receives a warning dream. (Judges 7:13-15)

In the New Testament dreams guide the wise men (Matt. 2:12) and warn Pilate's wife. (Matt. 27:39) Visions which we have seen are closely related to dreams come to the unconverted Saul (Acts 9:1 ff;12) and Cornelius. (Acts 10) In the Old Testament Balaam is the recipient of visions. (Num. 24:4,16)

Of note are the passages in Joel 2:28-32 (Hebrew 3:1-5) and Acts 2:17-21. Peter used Joel to substantiate the coming of the Holy Spirit on the day of Pentecost. One should notice that Joel 2:28 and Acts 2:17 use prophecy, dreams, and visions in a way that would seem to say they are parallel or at least closely related. Second, these prophecies, dreams and visions come from the Spirit and fall on "all flesh." What does "all flesh" mean? Does it refer to *all* human beings or simply all *believing* people? Even if "all flesh" refers especially to believers it would still be a significant passage because it would see dreams and visions as the universal birthright of believers coming by virtue of the Holy Spirit.

In conclusion, it seems that the clear implication from the Biblical material is that dreams fit the category of general revelation. They come to believer and non-believer as well. The religious beliefs and social affiliation of a person does not seem to affect God's ability to communicate with them through dreams.

4. *Dreams come through various sources and have a wide spectrum of functions.* Dreams can come from the normal, every day life we live—what westerners would call natural sources. (Eccl. 5:3, 7; Isa. 29:8) Dreams of course can come from God, although Kelsey overstates it when he says that in the Old Testament, New Testament and Early Church the dream is the principal way God spoke to man. (Kelsey, viii)

Dreams can also be from a false or evil source. In the Old Testament, the deceiver is often a false prophet who prophesies "lying dreams". (Jer. 23:28, 32, 29:8) Some passages do not make clear whether the lying dreams were actually dreamed or fabricated by the lying prophets. Probably both are deemed possible in the Old Testament mind. If Satan had figured more prominently in the Old Testament minds, undoubtedly such lying dreams would have at times been attributed to him.

No generally accepted framework for classifying biblical dreams now exists.

The number of types or classifications for biblical dreams vary from author to author and run from three (Oppenheim, 184) to eight. (Wolff, 13-15) Probably the most widely-known author on dreams in the Ancient Near East, A Leo Oppenheim, uses three broad categories. (Oppenheim, 184) First, dreams, which are a revelation from God but which can come via other heavenly beings, like angels; two, dreams which reflect the state of mind of the dreamer, that is to say, which are based on the physical or psychological state of the dreamer, and three, mantic dreams which foretell the future. Type 1, or message dreams, are the most common in the Bible and the ancient Near East.

The cumulative effect of these first four facts about dreams should not be missed. If dreams are a key part of a wide spectrum of divine communication processes which reaches to the population at large, and if dreams come from several sources and perform a number of functions, they are a very important phenomenon which needs careful consideration. They cannot be lightly dismissed but must be dealt with. This leads naturally to the next fact. If dreams are such a phenomenon they must be tested and evaluated.

5. *Dreams, being what they are, need to be tested and evaluated and not naively accepted as divine.* The clearest passage on the testing of dreams is Deut. 13:1-5. (13:2-6 in the Hebrew) The dreaming prophet who says to Israel that she should follow false gods is not to be listened to but to be put to death. No other passages speak specifically about testing dreams.

This passage in Deuteronomy is clearly a prophetic evaluation more than specifically a dream evaluation. If dreams are used by a false prophet to lead people away from God, both the prophet and his dreams were to be ignored and the prophet is to be destroyed even if his dreams come true. This would lead one to believe that other prophetic evaluative material should also apply to dreams. The general tests the person uses to evaluate prophets would apply to prophetic dreams as well.

The difficulty is that this leaves no specific biblical criteria to test more general type dreams and the dreams of non-prophets and non-believers, like Nebuchadnezzar, Pilate's wife and Abimelech. How is the believer to evaluate these other types of dreams? In this area the Bible gives little help. In a later part of this paper evaluative means from other sources will be suggested that may perhaps give some help in this area. Whether the Bible gives criteria or not, one can be sure that criteria were used. To talk of false or lying dreams and prophets as well as the differing possible sources of dreams make this a necessity.

6. *In the Bible it is clear that dreams and interpretations could be sought after.* Daniel is a prime example of one who seeks from God the interpretation of dreams. He does so on behalf of another, King Nebuchadnezzar, (Dan. 2:16-19) and also on behalf of himself. (Dan. 7:1,15,16; 8:1,15-19) God himself, if sought,

can reveal dreams and their interpretation. (Dan. 2:27,28) Saul inquires or seeks from the Lord a revelation. (1 Sam. 28:6, 15) He tries by prophets, dreams and the Urim, but God does not respond. He believes the only place left to seek is from a medium and he finds one in the village of Endor. Because of sin, his seeking in appropriate ways bears no fruit and he must seek by false means to find out what the future holds.

We have numerous examples from other ancient near-eastern cultures of dream or vision seeking. Some of the ways that people sought dreams or other means of revelation besides prayer were by fasting, drugs or incubation, that is, the visiting of, or especially the sleeping in, a sacred place. This latter seems to have been the case for Solomon in Gibeon. (see 1 Kings 3:4,5ff; 2 Chron. 1:3-7ff) Solomon left Jerusalem and went to Gibeon, an important holy high place where a special altar and the tent of meeting were located. Solomon and the assembly seek God, and that evening God appears to Solomon in what 1 Kings calls “a dream by night”.

If dreams are common means of revelation from God and a person desires to know God’s will, it is a natural, even a pious, thing to seek a dream in a proper way. If this is true, the missiological implications are significant. Instead of simply being open to dreams it would now be proper to ask God to reveal himself and his Son in dreams. We might even perhaps pray that God would spread his truth by dreams. Should we encourage inquirers to ask God to confirm the truth of our teaching and preaching through dreams? Such things might revolutionize our evangelistic methods!

7. *God gifts people with the ability to interpret dreams.* Sometimes biblical dreams are straightforward and need no interpretation. This seems to be especially true with prophets and believers. Some dreams need interpretation and in the Bible holy people specially gifted give the interpretation. A study of the Ancient Near Eastern material reveals that there were three basic ways that dreams were interpreted. (Oppenheim, 221)

1. Some have an intuitive or an inherited gift which fits them to know the meaning of enigmatic dreams.
2. Dream books or manuals were in existence and were used by specially trained personnel to explain dreams. Such manuals were voluminous catalogs of lists of symbols with their interpretations and were undoubtedly available to the wise men in the courts of Babylon and Medo Persia in Bible times. Such dream interpreters and their books were forerunners of Freudian and Jungian psychologists whose training deals with dreams and their symbolism.
3. God can help believers who seek him to know the meaning of dreams.

By and large the Bible speaks of method number three. Daniel was the interpreter of dreams par excellence because God revealed the interpretation of both his own and Nebuchadnezzar's dreams. Not only that but God can even reveal forgotten dreams as well as their interpretation. In the Old Testament God is both dream giver and dream interpreter and that manifests his power as superior to other "gods".

What seems clear from the story of Daniel is that the wise men of Babylon would have been more than ready to interpret Nebuchadnezzar's dream if they had known what it was. If Nebuchadnezzar had been able to recall his dream he would never have had occasion to meet Daniel and hear of his God. Nebuchadnezzar's forgotten dream gave God a chance through Daniel to show he could do more with dreams than the wisest trained interpreters of Babylon with their large dream manuals.

In dreaming societies like Israel in the ancient Near East the rôle of the interpreter was more crucial than might be thought. Since dreams are objective events rather than passing psychological phenomena, interpretation is more than just finding out the meaning of a dream so it can be understood. Uninterpreted dreams are dangerous. Interpretation is therapeutic and it removes the possible evil of an enigmatic, mysterious, uninterpreted dream. (Oppenheim, 218,219) Some of the dream books contain rituals which are meant to remove the evil consequences of dreams. This belief lies behind Nebuchadnezzar's desperate need to know his dream and its interpretation. That need is so great he is willing to lose his whole corps of advisors over this issue.

Conclusion

Some may argue that God's use of dreams in the biblical material is just his accommodation to the Israelite culture and the prevalent belief about dreams. This would mean that the use of dreams is not something supracultural or normative, but simply a divine adaptation. I would suggest that even if one accepts this adaptation concept, the God who went about this accommodation to dream beliefs should be imitated by missionaries today. If we operate in cultures where dreams are prevalent, certainly we should follow God's model, adapting our message as we share him with Muslim friends.

The pastoral missiological implications of this are wide. If we fail to give pastoral care to members of dream cultures and do not deal with dreams, the temptation to seek therapy and interpretation from others is strong. If Christianity proclaims the lordship of Jesus over all things yet fails to show Jesus as a power dealing with dreams, how can a dream culture learn to believe in him as Lord? Muslim dream interpreters are close at hand in many cultures and they must at

times see themselves as the true heirs of Daniel and his God rather than the Christians who fail to deal in an adequate way with dreams.

Islam and Dreams

It is surprising how popular Muslim beliefs about dreams parallel that of the Bible. Perhaps, however, we should not be so amazed since Islam first arose from the same cultural and social milieu as the Bible. In this section I shall simply show examples and evidence from Islam, that the same beliefs we have found in the Bible are paralleled in Muslim beliefs about dreams.

1. *For Muslims, as for the Bible, dreams are not a clearly definable phenomenon which can be easily separated from other similar experiences.* The easiest way to show the truth of this statement is to examine *The Perennial Dictionary of World Religions*, which discusses dreams under the entry, "Dreams and Visions in Islam". (Crim, 230) Not only does the title make dreams and visions thus closely related, but the article itself associates dreams with prophets and appearances of God or Theophanies. Extensive reading of the sources confirms the truth of the fluidity of the definition of dreams.

2. *Dreams for Muslims, as for the Bible, are a valid means of divine communication and revelation, not easily dismissed as simply psychological phenomena.* Musk goes so far as to classify dreams as a means of education in popular Islam. (Musk, 202) While official Islam values a university education, close examination of textual resources shows many Muslims get their education through dreams, visions, and/or apprenticeships to sheikhs, sufis, or holy men. If dreams are so crucial to communicating with God and to education it means that they must be interpreted and they must come at times when such communication is needed.

3. *Dreams come to believers as well as to unbelievers.* All over Africa and the Middle East Muslim dream interpreters are happy to have non-Muslims come to them to seek interpretations of their dreams. (Fisher, 231) Muslims assume non-believers receive communication from the divine. What is especially interesting is that dreams figure prominently in Islamic missiology. Dreams were often seen as the source of the call to mission as well as the warm believing acceptance by unbelievers when the Muslim missionary arrives. (Fisher, 233) Stories of dreams by unbelievers which led to the spread of Islam are common and come from such diverse areas as North Sumatra, Malacca, Sulawesi, China and many parts of Africa. (Levtzion, 134-136,137,151,160; Crim, 230)

4. *Dreams come from diverse sources and perform numerous functions in Islam as well as Scripture.* Sources may include God, one's psychological state, jinn, saints, demons and Satan. (Woodbury, 113,135,166ff). Dreams not only

give religious and moral guidance but warn and counsel in connection with all areas of life. The origin of the Muslim call to prayer is said to have come through a dream. (Fisher, 219) Dreams diagnose the nature of illnesses (Shorter, 282) and reveal to a husband his wife's infidelity. (Fisher, 225) There seems to be no area of life where dreams cannot be of assistance.

5. *Since there are so many possible sources of dreams they need testing and evaluation.* If Muhammad appears in a dream, one can assume that the dream is from God because Satan is not allowed to impersonate Muhammad. (Woodbury, 93) Muslims, however, do seem to differ from the Bible somewhat in this area. The Bible makes it clear that dreams which go against established beliefs are to be rejected. (see Deut. 13:1-5) A reading of the sources impresses one with the fact that an appearance of Mohammed in a dream can justify almost any action or belief. Most dream testing seems to be done by the nature of who appears in the dream or by the dream interpreter who is sought out to help in understanding the dream.

6. *It is even clearer in Islam than in the Bible that dreams can and should be sought.* The literature is full of dream seeking and incubation. When a person is sick, in need, facing a crucial decision, dreams are important guides and if they do not come, can be sought. Dreams can be sought by artificial means like drugs and fasting. (Wolff, 8) More often one asks God for a dream and if nothing happens would sleep in a special holy place, tomb of a saint, or shrine. For some peoples even the position in which one slept was a means to induce dreaming, as were proper cleaning and ablutions. (Fisher, 228) One of the key roles of the saint or sufi in popular Islam had to do with dreams. These people not only interpreted dreams but were guides as to the proper means to induce dreams. By and large they were paid for these crucial services.

7. *God gives certain people the ability to interpret dreams in Islam as he does in the Bible.* Dream interpreters in Islam have already been referred to. Holy men in this tradition are expected to induce and interpret dreams. In some cases that can deteriorate to a kind of mechanistic "science" one learns by an apprenticeship. In the best traditions, however, it comes through holiness, a connection with God, as well as an internship. In some societies where dreams are important, non-Islams also seek out such people to help them make sense of their dreams. Such instances are attractive opportunities for innovation in the lives of the dreamers. (Fisher, 231) Many are won to Islam by these means. (Ewoo) Since such services are charged for, this work is also a source of funds for the holy men and the Muslim community.

Ellen White and Early Adventism

Since Ellen White was dedicated to Scripture truth it is not hard to imagine that her writings demonstrate the same principles that are found in Scripture. In fact the seven major points found in Scripture can all be paralleled in her writings. The only matter where some question arises is in connection with the seeking of dreams. While she discusses with approval Bible characters who seek God's guidance in dreams, she makes no explicit statement that dreams should be sought. She does, however, state that dreams, prophets and the Urim are "God's own appointed mediums of communication". (PP, 683) If this is the case, we assume people could seek out prophets and the Urim for guidance. It would make sense then that they would also be able to do the same for dreams.

One interesting sidelight is that in at least one instance she writes that a dream takes place when the Bible makes no statement that the revelation came in such a manner. Jacob's pleas for guidance, she says, were answered in a dream. (3SG, 193) She quotes the answer in the words of Genesis 31:3, but the Bible passage says nothing about a dream. By extrapolation one might suggest that she understood other patriarchal revelations reported only in content to come by dreams even when the Bible does not specifically so state.

Testimonies vol. 1 deals quite extensively with the dreams of J N Loughborough and John Matteson. In both instances she says that these dreams were an encouragement to her. Two of the most pertinent general statements about dreams made by Ellen White can be found in Appendix I. (5T, 658,685,686)

A reading of the early Adventist material impresses one with the tremendous amount of dreaming that was going on during the early days of Adventism. Of course, the majority of the reported dreaming was by Ellen White, but many other early Adventist leaders are part of the phenomenon. They include: William Miller (Bliss, 361-64); Joseph Bates (Loughborough, 1905:313-315); J N Loughborough (Loughborough, 19); James White (White, 1888:344); D T Bourdeau (Bourdeau, 1884: 688); and Annie Smith. (Loughborough, 1905:313-315)

God also uses many other common members of the church as receivers of his revelation through dreams. These include people like C W Stone (Stone, 166,167), David Sutter (Sutter, 23), M . Bahler (Bahler, 581), H A St John (St John, 299), and Sophia Parker. (Parker, 43)

Conclusion

Where does all this lead? I suggest that Christians who take the Bible seriously should also take dreams seriously, particularly as missiological tools. This could include the following things:

1. *Be open to dreams.* We should be sensitive to all dreams, but even more so to the dreams of others. Let it be known that we accept dreams as possible revelations from God and that those who come to tell us will receive a sympathetic hearing. We will not scoff or make fun of those who see dreams as divine means of communication.

2. *Encourage dreams in appropriate situations.* As we work in an area where dreams are an important part of life, our effort to preach and teach the message can be accompanied by the challenge to seek dreams as confirmation of Jesus and the truth of our message. This is not an attempt to ask people to dream in a general sense, but a plea to ask them to seek God's confirmation of the message that they have heard. Popular Muslims will be slow to respond to a merely intellectual presentation. But dream confirmation can move them at deep levels. Not only can we encourage those we contact to seek dreams, but we can ourselves pray that God will confirm his word by dreams or other means of revelation to them. Dreams can perform many functions in the life of a seeker for truth as well as in the life of a new believer. We pray for God to work in people's lives in many ways so why should we not do the same in connection with dreams?

Evangelistic speakers during their appeal can tell hearers to test the truth of what they say by examining their dreams or even seeking dreams. Bible study calls for commitment can include the suggestion that students look to their dreams as sources of messages from God relating to what they are studying. If we believe the Bible teaching on dreams we must trust God to use these means to convict people of Gospel truth.

3. *We need to create a place in our church and in our minds for Christian dream interpretation.* Muslim dream interpreters need some Christian competition. Telling people not to have dreams or not to worry about them does not work in dream societies. Is not Jesus Christ Lord of dreams? Why cannot we have modern equivalents like Joseph and Daniel who are gifted or seek the gift of ministry and evangelism through dream interpretations? Such people may be pastors or church workers, but there will certainly be lay members as well who are called by God to minister in this way.

4. *Training for ministers and evangelists should include training in the area of dreams.* If dreams are a way that God communicates they should be carefully studied in all their aspects. The same should be said of the areas of spirits, ancestors, healing and so forth. Western education has influenced the world, but there are some areas it has neglected to address. This area is certainly a neglected one and needs urgent attention. Educational curricula must be revised to reflect accurately the Bible and the needs of non-Christians. If we train our leaders in these areas the training can be passed on by them to the church at large.

Some will immediately be fearful. Won't false dreams come? Won't Satan try

to use this? Of course! Anything good can be corrupted or misused. We often avoid good things because we are afraid they will be misused by some. Yet we don't outlaw music because there is evil music and the devil uses it. We don't stop meditating on God's word just because there are false ways of meditation. We set up standards of judgment and utilize these things because they are very valuable in God's cause. The same is true of dreams. We must have guidelines and then move ahead.

Where there is no vision, the people perish. Let us return to a Biblical view of revelation and allow God to speak in dreams. He will do so and we will be blessed and see many enter the kingdom as they experience the living God through this means of communication and revelation.

Appendix 1

1. "There are many dreams arising from the common things of life with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness." 5T 658

2. "So in many cases God has given me light in regard to peculiar defects of character in members of the church and the dangers to the individual and the cause if these defects are not removed. Under certain circumstances wrong tendencies are liable to become strongly developed and confirmed, and to work injury to the cause of God and ruin to the individual. Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream or a vision of the night, and these cases are brought vividly to my mind. I hear a voice saying to me: 'Arise, and write; these souls are in peril.' I obey the movings of the Spirit of God, and my pen traces their true condition. As I travel, and stand before the people in different places, the Spirit of the Lord brings before me clearly the cases I have been shown, reviving the matter previously given me.

For the last forty-five years the Lord has been revealing to me the needs of His cause and the cases of individuals in every phase of experience, showing where and how they have failed to perfect Christian character. The history of hundreds of cases has been presented to me, and that which God approves and that which He condemns, has been plainly set before me." 5T 685,686

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BAPTISM: ITS RELATION TO CHRIST AND TO MEMBERSHIP IN THE CHURCH

William G Johnsson

Introduction

The eighth chapter of the Book of Acts narrates the encounter between deacon Philip and a high official of the Ethiopian court. Led by the Spirit, Philip joined the Ethiopian in his chariot as he was traveling south along the desert road, and began to explain how Jesus fulfilled the prophecy of Isaiah 53. They came to some water and the Ethiopian said: “Look, here is water. Why shouldn’t I be baptized?” (Acts 8:36, NIV) Then he stopped the chariot, he and Philip went down into the water, and Philip baptized him.

This brief account intrigues us, as much for what it omits as for what it tells us. Clearly, Philip’s Bible study had mentioned baptism, but what else? How much doctrine did the official know when he was baptized? And what happened to him afterwards—did he find a group of believers whose fellowship he joined? Or did he remain an isolated believer in Jesus in the court of Queen Candace?

These questions come with peculiar thrust as we consider the evangelization of the Islamic world. For here and there in societies where Islam holds sway we find individuals—only the Lord knows how many, and where—who believe in Jesus. What of their baptism? What of their church membership? Where Adventists have no conference structure, no established presence, perhaps no legal standing, acceptance into conference church membership isn’t an option. How shall we relate to requests that may come to us from men and women who have secretly accepted Jesus and want to seal that acceptance by baptism?

With these issues as the immediate, practical context, we shall develop the

paper in three stages. In the first we shall summarize the biblical basis and meaning of baptism, showing the origins of the rite and its relation to Christ, the believer, and the church. Part II will take up baptism and Seventh-day Adventists. We will discuss insights from Ellen White's writings and Seventh-day Adventist history, and also note the Church's official statements in its Fundamental Beliefs and the *Church Manual*. The third part will point out areas of ambiguity and exception vis-à-vis baptism and church membership, and will explore possible implications for Adventist evangelism of the Islamic world.

I. The Biblical Foundation

A. Origins

The Greek word for baptism, *baptisma*, does not occur in secular or sacred writings before the New Testament. Like the Baptist himself, it suddenly appears on the stage of human history. In the New Testament we find it 20 times in all, 13 times referring to John's baptism, four times to Christian baptism, and three times as a metaphor of Jesus' death.

Likewise the verb *baptizo*—used throughout the New Testament for the act of baptizing—occurs in Greek literature with the meaning “to immerse”, occasionally as “to wash, to bathe”. (Oepke, 1972) We find it only once in the Septuagint—for Naaman's washing seven times in the Jordan. (2 Kings 5:14)

Scholars have sought to draw connections between John's baptism and other Jewish practices. They point to the lustrations of the Qumran sect or the baptism of proselytes. Neither parallel holds water, however: John's call to baptism was implicitly universalistic, not sectarian; centered in repentance, not a long period of preparation; and was a single act, not repeated. And as for the proselyte baptisms: they were self-administered, confined to non-Jews, and cannot be established earlier than the Christian era. (They may have been introduced as a Jewish reaction to the spread of Christianity.)

Five words sum up the preaching of the Baptist as the Gospel accounts preserve it: *repentance, kingdom, judgment, ethics, and witness*. (Johnsson, 1980: 23-36) John sounded a clarion call for a radical change of thinking and living in view of the impending kingdom of heaven with its One who was far greater than the Baptist himself.

John's call for repentance differed in two respects from the prophets of old. He tied the call for repentance to a time frame—the impending intervention of God. And second, he linked repentance with a public act—baptism—that would demonstrate repentance. His was “a baptism of repentance for the forgiveness of sins.” (Luke 3:4)

These two distinguishing marks of John's work converge in a single idea—the eschatological factor. The time of the coming of the kingdom of God demanded an extraordinary type of repentance, one that would put itself on display by a public act.

John's baptism, therefore, was something new among the religious acts of humanity. Its meaning was original and unique to the message of the preacher in the desert.

Jesus, the One to whom John's preaching looked, submitted to this baptism. Why? It was, He said, "to fulfill all righteousness". (Matt. 3:15) For Him it was an act of affirmation (of John's movement), of commitment (to His mission), and of identification (with the frailty of humanity). (Johnsson, 1980: 29-32)

With Jesus' ministry the new age arrived—God's rule (kingdom) broke through. John baptized with expectation of the Coming One; Jesus was that One. So, while baptism overlaps the ages, beginning with John at the dawn of the new era and extending to our day, it has a new dimension for Christians.

B. Christian Baptism—Meaning for the Individual

The New Testament emphasizes the importance of baptism. "I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God," says Jesus to Nicodemus. (John 3:5) "Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven," exhorts Peter to the crowd at Pentecost. (Acts 2:39) When the Philippi jailer asks Paul and Silas, "Sirs, what must I do to be saved?" they reply: "Believe in the Lord Jesus, and you will be saved—you and your household", and baptize him and all his family. (Acts 16:30-33)

The New Testament leaves us in no doubt: Christianity mandates baptism. Although we read of at least one believer in Jesus who will be saved without having been baptized—the thief on the cross—his is obviously the exceptional case that proves the rule.

So far as the individual is concerned, Christian baptism centers in two confessions—one of belief *in* Christ, one of solidarity *with* Christ.

As the convert to Christianity stood by the baptismal waters, he or she confessed to the assembled onlookers faith in Jesus as the Christ. The earliest declaration probably was: "I believe that Jesus is Lord". This is why Paul wrote: "If you confess with your mouth, 'Jesus is Lord', and believe in your heart that God raised him from the dead, you will be saved." (Rom 10:9) Later this confession was changed to: "I believe that Jesus Christ is the Son of God." (ibid., 34, 35)

Just as the baptism of John pointed to hope and belief in the Coming One, so the Christian rite centers in that One. It proclaims to believers and non-believers

alike that the candidate believes and accepts Jesus of Nazareth as Christ and Lord. Renouncing all other claims of lordship over the life, he or she looks to Jesus as the only hope of salvation. This is the Christological confession.

The confessional aspect of Christian baptism goes further, however. “What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin.” (Rom 6:1-4, NIV)

Here Paul goes far beyond other New Testament formulations of being baptized *in the name* of Jesus Christ. (e.g. Acts 8:16) He argues that we are baptized *into* (Greek *eis*) Christ. His concern isn’t with the mode of baptism (the point we commonly take from the passage); rather, our solidarity with Christ.

What, then, does Paul mean when he said ‘baptized into his death’? Clearly, the ‘died to sin’ of verse 2 is proved by our baptism because we were baptized ‘into his death.’ In some way Paul is linking baptism with death—His and ours. Baptism marks a point of transition in relation to sin: It is our ‘death’ to sin in signifying the radical turning from the old way to the new. But it is more, according to this reasoning. It also signifies our participation in His death, our incorporation into the crucifixion of the Lord. When He died, we died! Not just in the sense that He died in our place and for the sins of the world, because, says Paul, this incorporation is by baptism. Baptism indicates an identification of the believer (not of every person) with the death of Jesus.

Thus, in Romans 6:3 Paul describes the Christian’s participation in the death of Jesus. The rite of baptism, he tells us, unites us with Christ so that we become identified with His death for sins. The mention of burial in verse 4—‘we were buried ... with him by baptism into death’—underlines the fact of death. Burial signifies that a death has taken place: the person is really dead, not to be awakened from sleep or resuscitated. That is why the ancient Christian affirmation not only mentioned the death of Jesus but added that He was buried (1 Corinthians 15:4) and why the miracle of the raising of Lazarus, who had died and was buried, made such a profound impact. (John 11)

Thus, we see the second confessional aspect of baptism. By baptism the believer enters into a solidarity with Jesus Christ his Lord—a solidarity in death. By going forward to the water he is publicly declaring his own sinfulness, his own guilt, his own death because of sins. And more: He declares his faith in the death

of Jesus to solve the problem of his sins. By baptism he is joined with Christ in His crucifixion. (ibid, 41-43)

C. Christian Baptism: Relation to the Church

A person is not simply baptized as an act between the individual and God: he or she is baptized “into one body”. (1 Corinthians 12:12-14) This metaphor suggests both unity and differentiation. We do not lose individuality; rather, each person has a particular contribution to make to the cause of God. Yet there is a *fusing* of individual efforts so that the community at large may be more benefited.

The Christian has an exalted place. He or she is attached to God in a close relationship and for a divine purpose. As God’s sons and daughters, we are members of a family. As His saints, we belong to a community, a consecrated people, the counterpart of ancient Israel. As a new creation in Christ, we are a part of the new humanity. As individuals in Christ, we are members of His body.

Just as baptism and Christ are inextricably linked—we are baptized *into* Christ—so are baptism and the church. “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have been clothed with Christ.” (Galatians 3:26, 27)

The “one” of verse 27 is *heis*, masculine, not the neuter *hen*. That is, Paul is referring not to the simple idea of unity, but to the one man, Christ Jesus. “The pith of the statement then is simply ‘You were baptized to Christ. ... You are Christ’s Body’.” (Beasley-Murray, 1976: 279)

Colossians 3:9-11 has the same idea: “You have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.” Once more the thought is of “putting on” Christ in baptism and becoming one Body.

Beasley Murray therefore correctly states:

Baptism to Christ is baptism to the church; it cannot be otherwise, for the Church is *soma Christou*, the body of Christ. One gains the impression from Paul’s writings that this thought must have been much more fundamental to him than it is to us, for his mind passes from the one conception to the other with a spontaneity that suggests it was part of the warp and woof of his thinking.... The really important fact, then, of which we have to take account is the indivisibility of the two aspects of baptism: it is baptism to Christ and into the Body. It is at once intensely personal and completely corporate, involving the believer in relationship simultaneously with the Head and with all members of the Body. (279, 281)

We must add, however: While baptism to Christ is simultaneously baptism to the Church, *which* church? Visible or invisible? Which denomination? Our situation vis-à-vis the Church differs at major points with Paul's day. These questions reach to the heart of our concerns in this paper; we shall come back to them in the third section, when we also must address the case of the solitary believer in a non-Christian environment.

II. Baptism and the Seventh-day Adventist Church

In this section we shall examine official statements of the Adventist Church concerning baptism and then explore further insights from the writings of Ellen G. White and Adventist history.

A. Official Statements

The Church's authoritative positions on doctrine are contained in its Fundamental Beliefs of Seventh-day Adventists, voted by delegates to the world church in general assembly in 1980. Baptism constitutes the fourteenth article of faith and reads as follows:

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20) (*Year-book*, 1992:6)

This statement makes explicit two important points with regard to Adventists' understanding of baptism: baptism should be of *believers* after repentance (thus eliminating infant baptism) and it should be by immersion.

With regard to the church, the statement makes a fine distinction: by baptism we "*become* His people," but we "*are received* as members by His church." Presumably, this wording places the invisible church and the visible side by side.

The statement also sets forth the need for "instruction in the Scriptures" with "acceptance of their teachings" before baptism. How much instruction, and which teachings, however, are not specified.

While the Fundamental Beliefs give the authoritative position of Seventh-day Adventist doctrine, the *Church Manual* is an important source of additional

information, amplifying and applying doctrine to church life. And with regard to baptism the *Manual* takes us further in two significant aspects.

First, we find that Adventists allow for rebaptism. Scripture gives just one precedent for this practice (Acts 19:1-7) and Adventists do not give it large emphasis (as its omission from the Fundamental Beliefs indicates). Christians who have previously been baptized by immersion are not required to be rebaptized on joining the Seventh-day Adventist Church; on the other hand, if they so desire they may be rebaptized. Those who have forsaken the Lord and, repenting, wish to return to Him, may also be rebaptized. This includes people who were once members of the Seventh-day Adventist Church. The *Manual* emphasizes that, in the matter of rebaptism, the individual's conscience is to be paramount—no one is to urge a particular course of action on another. (*Church Manual*, 1990: 5)

Second, the *Manual* sets out baptismal vows for candidates, who should be instructed and give assent prior to baptism. The vows cover 13 points: God, Jesus' atoning death, acceptance of Jesus as Saviour and Lord, living for Him by faith, the Bible, the Ten Commandments, the Second Coming, spiritual gifts including the gift of prophecy, church organization including tithes and offerings, healthful living, Bible principles, baptism, and the remnant church. (*ibid.*, 44-45)

Another official source we should note is *Seventh-day Adventists Believe . . .*, a book elaborating the 27 Fundamental Beliefs of Seventh-day Adventists prepared at church headquarters with input from a variety of leaders and scholars. While the volume is not an officially voted statement, it aims to represent "The truth . . . in Jesus' (Eph. 4:21) that Seventh-day Adventists around the globe cherish and proclaim". (*Seventh-day Adventists Believe . . .*, 1988: iv)

The chapter on baptism focuses on the individual, with comparatively little said concerning baptism and the church. Under "qualifications for baptism", we find faith, repentance, fruits of repentance, and examination of candidates. The emphasis falls on life (character), with no mention of doctrine apart from candidates' understanding "the principles for which the church stands". (*ibid.*, 188)

We should note that nowhere in these three official statements—the Fundamental Beliefs, *Church Manual*, and *Seventh-day Adventists Believe . . .*—do we find an equation of baptism into Christ with baptism into the Seventh-day Adventist Church. Rather, the person baptized is *received into* fellowship in the Seventh-day Adventist Church (which requires a vote by the members). But also: nowhere do we find a separating of baptism to Christ from joining the Church. That is, the official sources give no hint as to the possibility of a person's being baptized but not joining the church—instruction for baptism includes the expectation of the candidate's entering the fellowship of the Seventh-day Adventist Church.

B. Ellen White's Writings and Adventist History

No person by life and work has had a greater influence in shaping the Seventh-day Adventist Church than Ellen G. White. Adventists believe that God gave her the gift of prophecy and that her writings embody counsel from the Lord that is of ongoing importance.

Those writings in various places comment on baptism, elaborating the biblical meaning that we noticed in the first section. Thus, she underscores the necessity of baptism, (*Testimonies*, 4:40, 41; 6:91) the place of repentance, (*SDA Bible Commentary*, 5:1089) the renunciation of the world, (*ibid.*, 6:1074; *Testimonies*, 6:91) the covenantal dimension, (*Evangelism*, 315; *SDA Bible Commentary*, 6:1075) the commemorating of Christ's death, burial and resurrection, (*Early Writings*, 212; *SDA Bible Commentary*, 5: 1113) baptism as the door to new life in Christ, (*Testimonies*, 6: 98-99; *Evangelism*, 316-7) baptism as the portal to the church (*Testimonies*, 8: 195-6) and the blessings of baptism. (*SDA Bible Commentary*, 6:1078-9)

Of particular interest are the counsels regarding rebaptism. Establishing the platform of "No one should become a conscience for another or urge and press rebaptism," (*Evangelism*, 373) she describes honest seekers after truth for whom the former baptism no longer satisfies. (*ibid.*, 372) She also calls for reconversion among members of the church and states: "When a soul is truly reconverted, let him be rebaptized." (*ibid.*, 375) She herself requested rebaptism soon after accepting the Sabbath truth. (White, James, 273)

We should also note Ellen White's counsel concerning church membership. While she stresses its seriousness, her emphasis—especially in the early years of the movement—seems to fall on character. Thus, she assented to the disfellowshipping of Sally Chase "for her jealous, evil surmising, and self breaking out every little while [which] was enough to drag down and oppress a whole meeting." (Manuscript 11, 1850) A more surprising case was the following:

I saw that the houses of the saints should be kept tidy and neat from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents, with their children, and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp. (Manuscript 1, 1854)

One other statement from Ellen White vis-à-vis church membership is of particular interest:

It is impossible for E to be fellowshipped by the church or God. He has

placed himself where he cannot be helped by the church, where he can have no communion with nor voice in the church. He has placed himself there in the face of light and truth. He has stubbornly chosen his own course, and refused to listen to reproof. He has followed the inclinations of his corrupt heart, has violated the holy law of God, and has disgraced the cause of present truth. If he repents ever so heartily, the church must let his case alone. If he goes to Heaven, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust. (*Testimonies*, 1: 215)

Ellen White's grandson Arthur White commented that this is the only statement of its kind in Ellen White's writings, published or unpublished. "I have talked with my father [W C White] about this, and it was his understanding that this was a case of incest which had become quite notorious in the community, and because of the outstanding circumstances, there was only one course which the church could pursue." (White, Arthur L)

The theological implications, however, remain weighty. Clearly, salvation for this Adventist would not be tied to church membership.

A search of the issues of the general church paper, the *Review and Herald*, from last century reveals various articles on baptism, and a question that comes up several times. We find it first raised by one J.B. Ingalls: "I am a firm believer in the Advent doctrine, and feel that I ought to be baptized. Is it proper to be baptized by a minister of any other denomination? I am living where the messengers of truth seldom, if ever, find their way, and I wish to know what to do." James White gave the answer which would be repeated by others: "We would advise our scattered brethren who desire baptism to receive it at the hands of someone in the faith, by all means. They should either come to the nearest point where some of our preachers hold meetings, or should call a preacher to them. Probably the best course would be to lay the matter before the State Conference Committee by letter." (*Review and Herald*, May 10, 1864)

III. Implications for Evangelism in Non-Christian Countries

Our study of the biblical foundation of baptism and Adventist practice and history leads to an irrefragable conclusion: For Seventh-day Adventists, baptism and membership in the church are inseparably linked. Ministers should instruct candidates for baptism with the expectation that they will be accepted into membership in the Seventh-day Adventist Church immediately following admin-

istration of this ordinance. This is the Church's clear understanding, and any discussion in this section should be entered into only on this basis.

Yet the Church's position shows some areas of ambiguity and exception, which might be argued to hold implications for evangelization in Islamic and other non-Christian societies.

A. Ambiguities and Exceptions

1. Adventists do not see themselves as the only group that the Lord is using to accomplish His purposes. While we have a strong sense of being a prophetic movement—one raised up by the Lord and given an End-time message to proclaim—we do not claim exclusivity.

2. Nor do we equate the invisible church in the sense of God's people with the visible Seventh-day Adventist Church. We recognize that only the Lord knows who are truly His, that not all Adventists are God's people and not all God's people are Adventists.

3. We do not require those who have been previously baptized by immersion to be rebaptized upon accepting the teachings of the Seventh-day Adventist Church. We permit rebaptism, but leave the decision to the individual conscience.

4. Although we link baptism with joining the Seventh-day Adventist Church, we also make a distinction: the candidate must be accepted into fellowship by the visible church. From the biblical standpoint, he or she at baptism at once becomes part of the Body of Christ but we, acknowledging the changed situation from the New Testament church, call for a vote by a congregation.

5. Ellen White's counsel concerning the individual involved in a gross offence that had become public knowledge (*Testimonies*, 1:125) heightens this distinction. Here the reputation of the visible church becomes the paramount consideration: she allows that the individual may be saved, but it will have to be without the status of church membership.

6. How much instruction should the candidate receive before baptism? The Great Commission, our marching orders for evangelism, leaves the question open. In the original the four verbs of Matthew 28:19, 20—go, make disciples, baptize, teach—are so constructed as to make disciples (*matheteusate*, the lone imperative) preeminent. That is, the passage reads: "Make disciples of all nations: by going, baptizing, and teaching." While both baptizing and teaching are in supportive relationship to making disciples, the placing of baptizing before teaching seems significant. Apparently our Lord did not intend that instruction in the "all things I have commanded you" should be complete before baptism.

B. Possible Implications

Do these areas of ambiguity and exception suggest the possibility of occasional divergence from established Adventist baptismal practice? How would we react to the following counsel from a leading Adventist missiologist?

On a couple of occasions we discussed the possibility of baptizing some people when they express a desire to be baptized, and before they have been acquainted with, or able to adjust their life-style to, the full requirements of the Seventh-day Adventist message. I even witnessed a time when a fine gentleman in a good position asked you to baptize him.

This is an issue which requires careful consideration. Ideally, baptism should take place when a person has accepted the Seventh-day Adventist message in its fullness and he is ready for full membership. I think we all agree on that. However, in some situations and areas, it could be advisable under certain circumstances not to wait too long. In my estimation, North Africa is such a place.

In such a matter, we have to work closely with the committees responsible for our work. They must be instructed carefully and acquainted with the special situation. Also it should be understood that baptism in such cases does not mean church-membership.

Neglecting a request for baptism from a lonely Christian in an Islamic area, who has accepted Jesus Christ as his/her personal Saviour, and who has not been able to follow all the doctrines, could easily result in him/her going to other Evangelical bodies and asking them for baptism. They would do it willingly. However, if we baptize him/her, he/she will feel a strong bond to us and the Seventh-day Adventists. As they gradually become more acquainted with the message and have the opportunity to change their life-style, they can be accepted into the full church membership. I have, on one occasion in Africa, conducted such a baptism. (Schantz)

Would such baptisms, occasionally performed in exceptional circumstances, tend to weaken the church? Would they be an affront to the *Church Manual* and Adventist polity?

What of the individual concerned—would he or she be benefited spiritually? Would such a baptism increase or decrease the likelihood of subsequent membership in the Seventh-day Adventist Church? Of salvation?

If such a course is contemplated, involvement of the responsible committees is essential; but how much instruction should be expected? The Fundamental Beliefs dealing with the Scriptures, God, Christ and salvation obviously must be

covered (and we assume the candidate shows evidence of the new birth), but should any others? What about the Sabbath?

Finally, does the Adventist position regarding rebaptism suggest a possibility—that the person might be rebaptized on later acceptance or practice of all Fundamental Beliefs? Would this, however, cheapen the biblical doctrine of baptism?

With these and like questions we must struggle. Along with all Christians, Seventh-day Adventists must put their finest thought and most dedicated energies into seeking to evangelize the world of Islam. With boldness, initiative, and new approaches led of the Spirit, we will go forth to bring Jesus to all nations.

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AN INTRODUCTION TO SUFISM AND POSSIBLE EVANGELISTIC APPROACHES

Raafat A Kamal

A. Introduction

Islamic mystics are generally called “sufis”, an Arabic term which means “to dress in wool”. The word “sufi” means literally “woollen” and by extension “wearer of wool”. There can be little doubt that woollen dress was already associated with mysticism in pre-Islamic times. As a matter of fact, the very word “sufi” has usually been seen as reflecting a Christian influence, since wool was a characteristic clothing material of Eastern Christian monks who practiced a mystical form of Christianity. (Smith, 1973:158) Nonetheless, the wearing of wool does not appear to have ever been a general practice among the mystics of Islam. The most likely explanation of the name is that it was first applied to a small group of Muslim mystics who did wear wool and that it was then indiscriminately extended to all the mystics of the community. (Lings, 1981:46)

Sufism, the mystical movement in Islam, is described in the oldest extant definition as the “apprehension of Divine Realities”, and Muslim mystics are fond of calling themselves “ahl al-Haqq”, or “followers of the Real”. The goal of the sufi’s quest is union with the Divine where the believer must renounce this world and its attractions, deny the self and its desires, and burn with a passion of love to God. In this journey through this “life of illumination”, the Sufi believer must experience various forms of ecstasies, raptures and a higher form of contemplation where at last he or she can achieve the “Gnosis” and obtain the “Vision of God”. This spiritual pilgrimage is a threefold journey which consists of the Path, the Gnosis and the Truth. Each of these stations must be achieved in order for the

Sufi believer to complete his or her quest of "REALITY". (Nicholson, 1970:28-30)

B. Sufi orders

The time of greatest influence for the Sufi orders was during the period of the Ottoman and Mogul empires, spanning approximately three centuries, 1500-1800, when up to 80 percent of Muslims were affiliated with Sufi orders. (Lawrence, 1989:722) Between one-third and one-half of the Muslim world today is involved in some kind of Sufi order. (MARC Europe, 1985:103) The Sufi believers are gathered together in orders known as "tarikas". These orders are based on the principle of the relationship between the master and the pupil; the authority of the master must be accepted wholly by the pupil, for only with guidance will the union with God be possible. (Rippin, 1990:125)

Although Sufi orders differ in name and in some of their customs, such as dress, meditations, and recitations, most of them agree on one principal factor which is absolute submission to the "murshid", "pir" or "master". One way in which Islam spread, particularly into black Africa, Central Asia, and India, was through the travelling of these masters who brought with them special powers of healing and miracle working and a less strict position on Islamic law. They were also possessors of the "baraka" or blessing, so that after their death, tombs were erected over their graves, and Sufi believers would only need to touch the tomb to receive a mystical blessing from their dead saint. (Grant, 1987:167)

The number of the individual Sufi orders throughout the Muslim world is so large that there is only space here to note the most important of them with a brief description of their characteristics. The membership in these orders is normally of two kinds; besides the proper initiates, there is usually a large number of lay members who pay visits from time to time to get fresh instructions, but are otherwise allowed to carry on their normal business of life. (Rahman, 1979:157)

Qadiriya is the most widespread and probably the oldest of all existing Sufi orders. It was founded by Abd al-Qadir al-Jilani, who is considered the patron saint of Baghdad, where he died in A.D. 1166. He had forty-nine sons, who carried on his work after his death. His followers went so far as to ascribe to him powers almost divine. This order has a central institution in Baghdad, which is still managed by a direct descendant of al-Jilani, and many subsidiary branches from Morocco to Malaysia. The affiliation of the subsidiary branches to the central nucleus at Baghdad is loose and its most important financial support comes from the Indo-Pakistan subcontinent. The Qadiriya is among the most peaceful of the Sufi orders and is distinguished by piety and humanitarianism. (Rahman, 1979:159)

Rifaiya is another Sufi order founded by Ahmad al-Rifai around A.D. 1182 in

the district of Basra in Iraq. It spread into Egypt, Turkey and some parts of South-East Asia. Al-Rifai carried asceticism to an extreme degree and is said to have had great power over venomous snakes and his followers claim the same power. The followers of this order are noted for their humility and their love for their enemies. (Smith, 1984:191)

Badawiya order of Ahmad al-Badawi, who died in A.D. 1276, and who has been venerated as the greatest saint in Egypt for centuries, has been the most popular Sufi order in Egypt. Al-Badawi introduced certain peculiar practices such as star-gazing and abstaining from speaking to people for long stretches of time. In their practices, the Badawiya have absorbed certain elements of pre-Islamic Egyptian religion. The other two popular orders in Egypt, the Dasuqiya and the Bayyumiya, are off-shoots of this order.

Bektashi order was founded by Baba Bektash during the 12th century and is the most important popular order in Turkey. They believe in the twelve Shiite Imams and the “Trinity of God”. Among the established orders, the Bektashi are the furthest removed from orthodoxy, caring little for the law of Islam. They acquired political power in the Ottoman Empire and from time to time they revolted against the secular authority. They were disbanded finally in 1925 by the modern Turkish state, and now survive in Albania.

Tijaniya order was founded around A.D. 1781 by Ahmad al-Tijani. This order simplified the ritual of mystical experience and laid greater stress on good intentions and deeds—a fact which has contributed to its rapid success at proselytization. This order survives today in North and West Africa.

Sufism has a strong tendency to compromise with the local ideas and customs of the converts, which has divided the movement into a variety of religious and social cultures. But at the same time, it proved the greatest channel for the spread of Islam precisely by virtue of the same compromise. In India, Central Asia, Turkey and Africa, it brought millions within the fold of Islam with astonishing speed and is still a proselytizing force in Africa.

C. Sufi doctrine

The mystical movement of Sufism emerged as an alternative to the rational theology of Islam which appealed to religious experience over against religious knowledge. For the Sufi, the “reality” of God must be “experienced”. This “experience” is not discussive knowledge but an encounter in which a person is overwhelmed by the “reality” of God. The Sufis believe that there are two modes of knowledge; through argument and experience. Argument brings conclusion and compels agreement, but it does not cause certainty nor remove doubt unless

this is provided by experience. Therefore, “truth”, according to the Sufi believer, is presented as far as possible in connection with subjective experience.

1. *The mystical “path” of Sufism*

Mystics of every religion describe the different stages of their spiritual life as a journey or pilgrimage. The oldest comprehensive information on Sufism suggest that the Sufi Path consists of seven stages: repentance, abstinence, renunciation, poverty, patience, trust in God and satisfaction. (Nicholson, 1970:28-29) The seven stages of the Path can be acquired by one’s own effort with the guidance of the pir or master. The Path is not complete until the believer has traversed all the seven stages, only then can the Sufi mystic be permanently raised to a higher status of consciousness and understanding.

Repentance marks the beginning of a “new life” which is described as the awakening of the mind from the “slumber of heedlessness”, so that the individual becomes aware of his evil past and present and feels contrition for his disobedience. Repentance for the Sufi can be realized in the soul of the individual by an outward event which can be a profane word—which is suddenly understood in a religious sense. (Schimmel, 1975:109)

Abstinence and *renunciation* are the second and third stages of the Sufi Path which are caused by the “fear of God”. They are achieved by giving up whatever is ritually and religiously allowed, giving up the world, and eventually giving up everything that distracts the individual from God; even to renounce the thought of renunciation—that includes the hope of heavenly reward or the fear of hell. (Schimmel, 1975:110-111)

Poverty, according to Sufi belief, is not merely considered as lack of wealth, but also lack of desire for wealth. The Sufi is a person who is denuded of individual existence, so he or she does not attribute to himself or herself any action, feeling or quality. It is important to point out that in later Sufi texts stress is laid not so much on poverty, but on its negative counterpart, namely, greed. (Al-Kalabadhi, 1935:86) The process of abstinence, renunciation and poverty consists of a constant struggle with the “nafs” or soul and this struggle has been called by the Sufis “the greater holy war”. (Arberry, 1970:26,78) The main duty of the Sufi believer is to act exactly contrary to his or her soul’s appetite. The Sufi method of dealing with the rebellious self is not to get rid of it but to train his or her lower faculties to serve God. Even to indulge in constant acts of worship or prayer can become a pleasure for the “nafs”; therefore, the Sufi mystic has to break every kind of habit, for otherwise, the nafs will overcome him.

Patience in its complete form is to accept from God even the hardest “blow of fate”. The Sufi divide their patient believers into three classes: the “mutasabbir” who attempts to be patient; the “sabir” who is patient in afflictions; and the

“sabr” who is perfectly patient under any condition. To the Sufi, to be patient before God is more excellent than fasting and prayer.

Trust in God involves the renunciation of every personal initiative and is brought about by the virtue of poverty. The aspect of “tawkkul” or trust in God is one of the basic truths in Sufi psychology: as soon as every feeling and thought is directed in perfect trust toward God, without any secondary causes, neither humans nor animals can any longer harm the mystic, thus “tawkkul” results in perfect “inner peace”.

Satisfaction is the last stage of the Sufi Path and the most important since it is the stage where the Sufi is blessed by Divine grace. Satisfaction is the stage which prepares the believer to enter a higher state of mystical experience. (Arberry, 1970:27) To be able to show satisfaction constantly and without hopes and expectations is to be able to reach the first stage of being “one with God” and have an “intimate” knowledge of his guidance.

2. *The gnosis*

Dhul-Nun the Egyptian (d. 861 A.D.), whose tombstone at Giza still survives, is generally credited by Sufi scholars with having introduced the idea of “ma’rifa” or gnosis into Sufism. But this would appear to be incorrect, according to Arberry, since the concept certainly occurs in the fragments of earlier ascetics. (Arberry, 1970:52) The gnosis is a kind of mystical knowledge which comes into the “heart” from God and is an utterly different thing from the earthly knowledge which can be acquired by human effort. The Sufi distinguishes three organs of spiritual communication which play an important part in the process of the gnosis: the “heart”, the “spirit” and the “soul”. The “heart”, though connected in some mysterious way with the physical heart, is not made of flesh and blood. Its nature is rather intellectual and emotional. Whereas the human intellect cannot gain knowledge of God, the Sufi’s “heart” is capable of knowing the essence of things, and when “illuminated” by faith, it reflects the whole content of the Divine mind. (Smith, 1973:85) The function of the “spirit” and the “soul”, on the other hand, is to enhance man’s knowledge of God.

Gnosis is when the eyes of the Sufi believer are stripped of all the veils which hindered it from seeing God. This process of “stripping the veils” is achieved through contemplation. According to Sufi beliefs, there exist two kinds of contemplation: the outer and the inner. Through sincere self-discipline, the Sufi, out of his own will, can achieve the outer contemplation; which in turn leads to the inner contemplation which is bestowed by God upon the believer.

3. *The Fana*

The whole of Sufism rests on the belief that when the individual self is lost, the “universal self” is found, and that the soul of the believer can directly communicate and become “united” with God. The Path, the gnosis and all the leading ideas of Sufism are developed from this cardinal principle—the fana. It is the final station in the Sufi experience, (although not all orders agree on that) where the complete passing-away from self forms the prelude to the “continuance abidance” in God. Fana includes the moral transformation of the soul through the extinction of all its passions and desires; a mental abstraction or passing-away of the mind from all objects of perception, thoughts, actions and feelings through its concentration upon the thought of God; and the cessation of all conscious thought—this is the highest stage of fana where the consciousness of having attained fana disappears. This is what the Sufis call “the passing-away of passing-away” or “fana al-fana”. At this point, the Sufi mystic is rapt in contemplation of the Divine essence. (Schimmel, 1975:142ff)

4. *“Dhikr” or remembrance of God*

Prayer and fasting are aspects of Islam which are practiced by mystics and nonmystics alike. But the distinctive worship of the Sufi is the “dhikr” or remembrance of God. This remembrance can be performed silently or aloud and it is permitted in any place and at any time. (Al-Kalabadhi, 1935:95) “Dhikr” is considered by Sufi believers to be the most important pillar on the Path toward God since nobody can reach God without remembering Him on a moment-by-moment basis. The recollection of God is the “spiritual food” of the mystic where it leads to a complete “spiritualization” of the believer. (Smith, 1973:133)

5. *A summary of other Sufi doctrines*

- a. God exists. He is in all things and all things are in Him.
- b. All visible and invisible beings are an emanation from Him, and are not really distinct from Him.
- c. Religions are matters of indifference: they serve however as leading to realities. Some for this purpose are more advantageous than others; among these is Islam, of which sufism is the true philosophy.
- d. It is God who fixes the will of man: man therefore is not free in his actions.
- e. The soul existed before the body and is confined within the latter as in a cage. Death, therefore, should be the object of the wishes of the Sufi, for it is then that he returns to the bosom of Divinity.

- f. Without the Grace of God no one can attain to spiritual union and this Grace can be obtained by passionately asking for it.
- g. Worship of the Saints, who possess a superior virtue of interceding for sinners, is an important part of religious life. (Hughes, 1895:609)

D. The position of woman in Sufism

In the history of Sufism, the woman saint made her appearance at a very early period and the dignity of sainthood was conferred on women as much as on men. Sufism's strong conception on the mystical union with God left no room for the distinction of sex since God has called all, male and female, to be saints. And because Islam has no order of priesthood and no priestly cast, there was nothing to prevent a woman from reaching the highest rank in the hierarchy of Muslim saints. As a matter of fact, a large number of Sufi orders have named Fatima, the daughter of the Prophet Muhammed, as the spiritual head of the Sufi movement. (Smith, 1984:1-3) Furthermore, one cannot ignore the rôle of Rabia al-Adawiyya (born A.D. 717), who is a saint and one of the great leaders of the Sufi movement. Among the orders which admit women are the Qadiriya, which has between two and three thousand women members in Africa; the Rahmaniya which has thirteen thousand women members; (Smith, 1984:196) also the Khalwatiya, the Tidjania, the Heddawa, the Aissawiya and the Bektashi orders. (Rahman, 1979:163)

E. Evangelistic possibilities

Sufism has come into conflict with mainstream Islam in areas like musical performances, saint worship, visiting tombs, miracle mongering, degeneration into jugglery, pantheistic tendencies and the adaptation of pre-Islamic and un-Islamic customs. Yet there are many similarities between Sufism and other forms of Islam like Sunni or Shia. Sufis are strong believers in the Qur'an, who desire to know God and to be accepted by Him. This sincerity in gaining experience with God led and continues to lead many Sunnis and Shias to escape the empty rituals and forms of mainstream Islam and adopt the Sufi mystical approach to God.

Can Sufism have a positive effect on bridge-building between Muslims and Christians? Phil Parshall believes that certain beliefs and practices of Sufism can be helpful in communicating the gospel to the Muslim world and he cites the following possibilities:

- a. The Sufi view of God. Allah is above all and totally in control of His creation.
- b. The Sufi stress on a personal relationship with God.

- c. The de-emphasis of the value of ritual and form.
- d. The necessity of a hunger for God.
- e. An awareness of the working of God's grace in the lives of men and women.
- f. A belief in intermediaries between God and man. This is a natural bridge to an effective presentation of Jesus as mediator for mankind. (Parshall, 1989:151)

1. The person of Jesus in Sufi beliefs

"Islam has a high regard for Jesus, who plays a particularly significant rôle in certain phases of Sufism." (Nasr, 1966:34) In Sufi literature, Jesus is the paragon of a perfect human being and there is nothing but praise for Him, presenting Him as the perfect Sufi. Dr Javad Nurbakhsh points out that Christians should be conscious of the fact that Sufism, from a doctrinal point of view, owes a great deal to Jesus, as well as in actual practice, where Jesus' spirit has always prevailed in Sufi ethics and behaviour. (Nurbakhsh, 1983:9,10) Sufism's positive attitude toward Jesus can be the cornerstone in bridge-building between Muslims and Christians.

The Sufis believe that Jesus was born of Mary through the breath of the Holy Spirit, and had no physical father. What the Sufis understand by a reference to the concept of "father" with respect to Jesus, such as in the gospel of John 16:16, is that the saints are the spiritual children of the Divine, so Jesus as a saint can be regarded as just such a "spiritual offspring". (Nurbakhsh, 1983:23) For the Sufis—or at least for a significant number of them—there could be God "the Father", Jesus and "the Holy Spirit" without the slightest deviation from Islam's absolute monotheism—any more than the Holy Trinity deviates from the absolute monotheism of the Christian Church—with Islam spared the Christological heresies. (Kritzeck, 1978:106)

The Sufis believe that Jesus, in attaining the station of human perfection, achieved union with the Divine. (The highest degree of perfection and union with God was achieved by Muhammed.) Thus, the Sufis look upon Jesus as the manifestation of Divine Attributes of the Creator. (Nurbakhsh, 1983:32) Although Sufis point out the importance of Jesus in their literature, they make no direct reference to Him as their saviour. They believe that Jesus did not reach the seventh heaven, which is the Station of "Ultimacy in Perfection" and which Muhammed attained. And since Jesus did not attain the degree of divine love, he must descend a second time in a bodily form and follow the religion of Islam in order to attain Muhammed's spiritual degree—to the Sufis, this is Jesus' second coming. (Robinson, 1991:180)

2. The mediatorial rôle of Jesus

The most important bridge between Islam and Christianity is the mediatorial rôle of Jesus. In mainstream Islam, believers look at Muhammed as a friend, guide, comforter and to a certain extent, a saviour. But Sufis, on the other hand, look to their pirs, departed or alive, as the specially empowered saints who can act as mediators for them. These saints are said to intercede in much the same manner as Jesus does for the believer. 1 Timothy 2:5-6 NIV states: “For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men”. This verse makes a clear reference to the **one** mediator. The multiplicity of mediators between God and men or women is denied. Questions will then arise as to who Jesus Christ really was. What does it mean to give oneself for others? The pirs only dispense holy water, amulets and advice, and that often for the purpose of monetary gain. Christ, on the other hand, has no hidden agenda. His act of giving was without self-interest. The next question concerning this verse is in regard to the word “ransom”. At this point a whole range of topics opens itself to the Christian worker, for using the word “ransom” leads to making cross-references to original sin; the condemnation which lies upon all men; Jesus as the sinless substitute for the sinner; the death and resurrection of Jesus; and the forgiveness we can find in the work of the atonement. (Parshall, 1983:128,129)

3. Theological potentials for reaching the Sufis in the Book of Hebrews

David W. Shenk has provided us with helpful suggestions on the possibilities of using the book of Hebrews as a bridge in witness to the Sufis. He states that Hebrews seems to relate to the spiritual and theological aspirations of the Sufi believers. It quite explicitly recognizes certain elements which seem to be similar to aspects of Islamic Sufism. Some of these elements include: an intercessory priesthood; effective mediation of grace; satisfactory divine-human relationship; power; sacrifice and suffering; an alternative cultic community in tension with the larger religious milieu; progression toward the true knowledge of God so one can experience inner rest and forgiveness; the mediation of revelation through angels; obedience to divine law; a recognition of the incarnational “logos”. These aspects of theology, according to Shenk, suggest that the writer of Hebrews participated in a world view not dissimilar to that of contemporary Sufism—he attempts to interpret the life and work of the Messiah into that world view. Shenk adds that there are redemptive analogies in Sufism which the theology of Hebrews may enlarge and fulfil under the power of the Holy Spirit. (Shenk, 1981:11)

4. Theological potentials for reaching the Sufis in the Book of Colossians

There are great similarities between first-century Gnostics and Sufi Muslims of the twentieth century. The book of Colossians was written with the Gnostic heresy in mind. Gnostics tried to reach out into the unknown seeking an experience with the “ultimate Divine”. William Barclay, in his commentary on the Book of Colossians, writes about the Gnostic experience:

There is a long series of emanations between man and God; man must fight his way up that long ladder to get to God. In order to do that he will need all kinds of secret knowledge and esoteric learning and hidden passwords. He will need an elaborate system of secret and recondite knowledge in order to reach God. (Barclay, 1959:120)

Colossians points out to the Sufi believer that the things which have been hidden from past generations are now revealed to a select group of people who believe in Jesus Christ. Paul expresses the hope of Jesus in Colossians 2:2-3 NIV:

My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.

This passage contains exciting promises for the Sufi believer such as that the mystery of God is revealed to be Christ and in Christ are to be found real wisdom and knowledge. These are concepts which will communicate meaningfully to the Sufi mystic. (Parshall, 1983:134)

F. Muslim and Christian mysticism

“Mysticism” is a word which cannot be used properly without careful definition. I shall use the word mysticism to express the aspect of religion which puts emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine presence. Religion of this mystical type is not confined to Islam or Christianity, but belongs, in some degree, to all forms of religion. All religions depend for their origin and continuance directly upon inspiration, that is to say, upon direct intercourse with the Divine.

There is no question that there are mystical experiences which are “abnormal” and pathological, but there is no more reason for narrowing the word “mysticism” to cover this type alone than there is for using the word “love” for pathological love alone. Every form of human experience is capable of an exaggerated, an

“abnormal” state, and there is always a shadowy borderland where it is extremely difficult to draw the line between the “normal” and the “abnormal”. This is especially true of mystical experience which can stretch from the most perfect sanity to utter disorganization of the self. Christians in general, and Adventists in particular (Kellogg’s experience) have avoided the mystical side of religion due to the heresies and “abnormal” behaviour that can stem from such a belief and lifestyle. But to consider mysticism in its “normal” aspect, as a side of religion which is characterized by an immediate consciousness of personal relationship with the Divine, can be a positive development; and can enhance the application of objective truth through subjective experience where the believer can receive a confirmation for his or her religious faith.

Since this paper has already addressed the topic of Muslim mysticism, I will avoid any repetition and focus mainly on the differences between Christian and Muslim mysticism. While Christian mysticism has taught the concept of the union with God, (Phil. 1:21; Gal. 2:20; Col. 1:27; Rom. 8:2-11; Luke 11:20) it has always avoided, because of its Trinitarian doctrine, that claim to identity of divine and human which is a constant danger in Sufism. The New Testament teaches the immanent presence of God, but personalized in Christ and not in the human self as the Sufi teaches. Paul utters such phrases as “Christ in you” and “the Spirit dwelling in you”. (Rom. 8:2-11) This is both immanent and mystical in the highest degree, yet there is no identification in the sense of “You are God” as is the case with Sufism. The New Testament basis of Christian mysticism disproves the misguided attacks upon mysticism as self-salvation or an arrogant attempt of humanity to elevate itself into divinity. According to Christian beliefs, the initiative for mystical union comes from God and man co-operates in a response of faith and love.

Another main difference between Christian and Muslim mysticism is that a Christian mystic is not asked to deny the reason or the intellect, unlike the Muslim, whose denial eventually leads to the loss of personality and the loss of the individual man or woman. This is Sufi mysticism—grounded in the loss of the individual. Christian mysticism, on the other hand, is communion with Christ and it is Christ bringing forth fruit through the believer with no loss of personality.

At this point, I would like to conclude this section by stating that the Christian and the Muslim mystic have much in common. There is much in Christianity that will appeal to the earnest, God-seeking Muslim mystic. Further study of this topic should lead our church workers to a new consideration of the potentials of a power-encounter ministry that will show Muslims that our God is alive.

G. A critique of Sufi beliefs and practices

The *universalism* of the Sufi believer is shown in his or her adaptability—among the Christians, the Sufis are Christians; among Jews they are Jews; among the Muslims, they are Muslims. This form of religious universalism, which is partially the reason for their success, is a doctrine of convenience which leads to a high degree of social acceptance. Although the Sufis boast about their broad-mindedness, it is quite permissible to adulterate religious forms and expressions. However, from a Christian perspective, the Christian message is not just another way to God but the only way through the person and work of Jesus Christ.

The doctrine of union with God in Sufi teachings is a great threat to the Christian faith. Absorption, taken to its logical conclusion, ends with man as God. Man is no longer recognizable as a separate entity, but rather has become an incarnation of God. This belief undercuts completely the Christian truth that man is a sinner who stands in desperate need of the redeeming work of Christ. Therefore, Sufis must be brought to the point where they can see that their spiritual needs can be met only in Christ, rather than in a psychological exercise based on wrong subjective concepts. (Parshall, 1983:101-111)

Undoubtedly, Sufism has done a great work for Islam by enriching the lives of believers through the cultivation of spiritual needs. On the other hand, Islam is a strict monotheistic religion, while the Sufis, whatever they may pretend, are theosophists, pantheists, or monists. Their language of God cannot be reconciled with the doctrine of the “Oneness of God”. At the end, one wonders whether Sufism should be considered part of Islam or a mystical movement on its own especially when the teachings of Sufism contradict the basic reason behind the rise of Islam which is the “Oneness of God”. As Christian workers, we must take care lest, in using Sufism as a bridge, we can seem to condone Pantheism and other forms of heresies which are totally unacceptable to mainstream Islam.

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SACRIFICIAL SYSTEM—A VIABLE APPROACH

Johnny Manassian

Introduction

Since the appearance of Islam on the world religious scene, the Muslim populations of Islamic lands and Muslim enclaves in non-Muslim countries have never ceased to challenge the evangelistic ideals and sense of obligation of the followers of Christ. Yet all efforts to reach the Islamic masses have had little success. Zwemer (1912:7) confided that

Islam is the only one of the great non-Christian religions which gives a place to Christ in its book, and yet it is also the only one of the non-Christian religions which denies His deity, His atonement, and His supreme place as Lord of all in its sacred literature. In none of the other sacred books of the East is Christ mentioned; the Qur'an alone gives Him a place, but does it by displacing him.

The difficulty of the Christian approach to the Muslims is further complicated by Muslim attempts to discredit the Christian scriptures. Gairdner (quoted by Zwemer, 1912:156) charged that Islam “does not so much abrogate Christianity with its Book as specifically and categorically deny both as wilful corruption and lies.”

To these prejudices, caused by Qur'anic and traditional reference to Christian beliefs about Christ and the corruption of the Christian scriptures, must be added the negative attitudes and suspicions that are the by-products of unhealthy Christian-Muslim relations of the past centuries. Dr Philip K Hitti (1962:94)

pointed out that Islam, at its inception and rise, looked more like a Christian sect. “Alienation between the two religions,” he added, “followed as a result of historical developments—economic, military, and political.”

Consideration of any method of approach to the Muslims, if there be any hope of success, presupposes a number of assumptions. The following are a few such assumptions.

1. Whereas a convert from Islam stands to lose his/her job, friends, family, and even life, and whereas public display of faith and conversion will invite persecution from the establishment, Islamic work must be a person-to-person evangelism even if it is a follow-up of interests generated by radio programs.

2. Love should be the motivating force behind every consideration. Peter Venerabilis, the second missionary to Islam after John of Damascus, put it very succinctly. “I come to meet the Muslim, not with arms but with words, not by force but by reason, not in hatred but in love.” (quoted by Zwemer, 1907:190)

3. The power of influence of a charming personality and friendly relationship cannot be overemphasized. Dr Daud Rahbar illustrated the point:

It is stimulating to think that cases of conversion through sheer reasoning between dogmas of the two religions are very rare, perhaps non-existent. In cases of conversion where prosperity, social status, security, vengeance against native society, emotional experimentation and the like, are not the motive, the change of faith is motivated perhaps infinitely more frequently by love for charming virtues, of a magnetic person, or love for a group of lovable associates, than by cold religious arithmetic. (quoted by Khair-ullah, 1976:311)

4. To gain confidence and win friendship, the initial contact might as well be on points of mutual interest and/or common ground. The Edinburgh conference report (quoted by Zwemer, 1912:181) stated that “Just because Islam is the antithesis to the thesis of Christianity, synthesis is possible, not by a comparison between Islam and Christianity, but by bringing to clear expression the many common features which still remain....”

5. Zwemer proposes that a thorough knowledge of the Muslim’s religion, his book, and his culture is necessary if “we must become Muslims to the Muslim if we would gain them to Christ. All must do this in a Pauline sense, without compromise, but with self-sacrificing sympathy and unselfish love.” (Zwemer, 1912:183)

6. The divine dynamics of a transformed life evidenced in an on-going relationship with God constitutes the tangible evidence in favor of Christianity. Anderson (1976:295) posited that

We do have to show that we are men and women being saved, and to show that, for us at any rate, Jesus Christ is Lord; and that is not merely a doctrine we happen to hold, but an ongoing relationship which governs our whole attitude to life, to money, to work, to human relationship, and even to life's disappointments and trials. That is discipleship. We teach the doctrines not so much by declaration as by demonstration.

7. Last, but not least, we must confess in Jessup's words (quoted by Zwemer, 1908:166) that the Islamic work is a work of "surpassing difficulty which will require a new baptism of apostolic wisdom and energy, faith, and love" and may "tax the intellect, the faith, the wisdom, the zeal, and the self-denial of the whole church in every land."

Christ and Muslims on the Emmaus Road

The Christian evangelist must assume that Christ is and will ever be the ultimate model in person-to-person outreach effort, to the Jew as well as the Gentile. Christ is fully aware of the Muslims' antagonism towards Christianity and their objections to Christian teachings about Himself, as mentioned briefly in the introductory part of this paper. It would be of vital and productive interest to imagine Christ on the Emmaus Road, reasoning and patiently instructing, not a couple of Jews who with all the clear guidance in the scriptures are disheartened at the reality of the cross, but a couple of Muslims who deny His sacrifice. Where would He begin? What approach would He use?

Zwemer (1912:8) suggested that

What think ye of Christ? is still the question that decides the destiny of man and nations. To help our Moslem brethren answer this question, however, we must know what Moslems believe in regard to Christ, and lead them up to higher truth by admitting all of the truth which they possess. Not our ignorance, but our accurate knowledge of the Moslem Christ, will enable us to show forth the glory and the beauty of Christ revealed in the New Testament to those who ignorantly honor Him as a mere Prophet.

Zwemer seems to enjoin the use of Qur'anic information to launch on a dialogue, a dialogue that would arouse common interest in the pure faith once delivered to prophets of old. Gairdner (quoted by Zwemer, 1912:176) reasoned out that

We do not come to them to try to prove that their theological dogmas are wrong, and that ours are better; that their religious practices are tainted with the formalism against which Jesus threatened His most grievous

woes. We come not to destroy, but simply to ask the educated Mohammadan to tell us what ground he has for passing by a religious faith which Mohammad himself declared to be the truth. For we maintain that what we hold and try, in spite of all the failings inherent in poor human nature, to practice, is simply Christianity as Jesus taught it—in fact, the true Islam, which Mohammad and the Qur'an both witnessed to as being the Religion of God.

It seems logical to think that one would begin with the pure religion, the straight path, to which all the revered prophets of old were called and the true believers of all ages are encouraged to enter. This pre-Islamic “Islam” of which Muslims as well as Christians can be part is well articulated in the Qur'an. We read:

Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Issac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (Muslims). (Sura 2:136)

He hath ordained for you that Religion which He commended unto Noah, and that which we inspire in thee (Muhammad), and that which We commanded unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. (Sura 42:13)

Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater. (Sura 6:161)

Interwoven in the religious experience of these adherents of pre-Islamic “Islam”, like a golden thread running through a fabric, and as an ultimate sign of devotion and surrender to the will of Allah, is the sacrificial rite. Imam Muslim in his *Al-Jami-Us-Sahih*, (rendered into English by Abdul Hamid Siddiqi under the title *Sahih Muslim* V III, p.1080) commented

Religion, at its highest and best, is the devotion of the total self, through service and adoration, to the Almighty, who controls the universe. In this sense all the manifold rites, consecrations, and purifications, offerings and sacred feasts, all the working of asceticism and morality are only the indirect expression of the inner experience of religion, the experience of trust, surrender, yearning and enthusiasm. Sacrifice, whether that of

wealth or desire, is the practised proof of man's devotion to his Creator. It is in fact religion in action.

The Qur'an expresses this attitude of mind and heart in the following words:

Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the worlds. He hath no partner. This I am commanded, and I am first of those who surrender (unto Him). (6:163,164)

All the upright prophets were commanded to sacrifice animals and they surrendered to this divinely ordained rite. It is the purpose of this paper to show that a series of studies, based primarily on Qur'anic testimony and Islamic traditions, as well as where necessary the Bible, carefully worded and inconspicuously following the sacrificial system, would provide the very composite pictures like so many pieces of a jigsaw puzzle that would suddenly illuminate the mind in what educational psychologists call "Problem solving by insight" or "Aha!" learning experience. Insight due to perception of new relationships suggests that when the component parts of a problem are presented in a new relationship to each other, a sudden solution to the problem pops up in the mind although it was unsolvable before then.

The following is a suggested treatment of topics with special emphasis placed only in those areas which are crucial in the final putting together of the composite picture. At this point, mention must be made of the fact that throughout the presentations of the sacrifices, the question must be raised in an indirect way as to why animal sacrifices when God might have chosen a less traumatic, less gory experience for man to express his total surrender and loyalty to God. Clarification may be necessary, however, that no mention should be made of any connection of the sacrificial accounts and the Christian concept of the cross and atonement. Such a conclusion, it is hoped, would be the natural climax of the study rather than the means to an end.

A third point which may become problematic whenever the Bible is used is the question of corruption of the Christian scriptures. This discussion, also, is best if left to the end. If doubts have been raised, however, it may be handled gently anywhere in the series.

1. Adam's fall and God's method of providing clothing for the pair. Genesis 3:21; Sura 7:22-26, Sura 2:35,38.
2. Abel and Cain. Sura 5:30.
3. Noah. Genesis 8:20.
4. Abraham and his son. Sura 37:99-111. Abdul Haqq (1980:48) considered "three unique features" present in the Abrahamic sacrifice as follows:

First of all, the animal was provided by God directly. Secondly, it was a ransom or substitute ‘a tremendous victim’ for the son of Abraham. Finally, the whole incident had a symbolic meaning ... when a worshipper offers a sacrifice to God, it comes, in the last resolution, from God. He takes from what rightfully belongs to God already and offers it back to Him.... The prophet sacrificed two rams on the day of the Festival of Sacrifice and offered a prayer in which he pronounced the formula, ‘O God, this sacrifice is of Thee and for Thee; accept it from Muhammad and his people.’ (quoted from *Mishkat al-Masabih*, Book IV, chapter XLIX)

5. Moses in Egypt—the Passover sacrifice, redemption of the first born from certain death. Exodus 12:1-13.
6. The sanctuary and the sacrifices. Exodus 29-31.
7. Elijah—the test for the true God. Sura 37:123-130; I Kings 18:20-39.
8. Jesus—eating Passover with His disciples. Luke 22:7-16.
9. Muhammad—sacrifices in the Id al-Adha.

Abdul Haqq (1980:140) claimed that the Qur’an recognizes that the practice of offering sacrifice is as universal as religion itself, “That (is the command). And whoso magnifieth the faith offerings consecrated to Allah, it surely is from devotion of the hearts. Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.” Sura 22:32,33.

Jones (1965:122) reported a hadith from Aisha (quoted in *Mishkat-al-Masabih*, Book IV, chapter 49, section 2) which reads:

Man has not done anything on the Id-el-Adha more pleasing to God than spilling blood, for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair, and its hoofs, and will make the scale of his (good) actions heavy. Verily, its book preacheth the acceptance of God before it falleth upon the ground, therefore be joyful in it. (Qur’anic texts enjoining sacrifice: 5:2,97; 22:32-38; 108:1,2)

According to Jala-ud-din As-Suyuti (quoted by Jones, 1965:122) the Id-al-Adha sacrifice is a commemoration of Abraham’s experience in being willing to sacrifice his son. The story involves Ishmael, whom Abraham has blindfolded himself, upon Ishmael’s advice, and is cutting his son’s throat. To his surprise he finds out that Gabriel has replaced his son with a ram. (*Sahih Muslim*, 1080) Commentators acknowledge that the prophet on the occasion of the Id-al-Adha at one time sacrificed one hundred camels and at another a white and black ram. This was to be done after the festival prayer accompanied by calling of the name of God. (Al-Baidawi and *Mishkat*, Book IV, ch. 49; Abdul Haqq 1980: 140,142)

An interesting feature reported by Imam Muslim (1080,1086) is that the sacrificial animals should not be less than one year of age, should have no defect, and should be sacrificed by the owner. He adds, "In Islam the act of sacrifice is the symbol of a Muslim's readiness to lay down his life, and to sacrifice all his interests and desires in the cause of God. 'Their flesh and blood reach not Allah but the devotion from you reacheth Him.'" Sura 22:37.

"What think ye of Christ?"

At this point, having completed a study of the sacrificial system (by no means exhaustive, and can be extended as needed) attention will be directed to the Qur'anic concepts of Jesus, the Son of Mary, as a unique prophet whose Qur'anic stature no prophet shares. Needless to say, it will be counterproductive to introduce any Biblical concepts on the Trinity, Christ's divinity, or His atoning sacrifice. Inquiries on the subject will have to be tactfully evaded. Cragg (1956:287,288) pointed out the fact that

... the disciples and evangelists themselves came to their full faith as to the identity of Jesus from their experience of Him ... our aim will be to lead Muslims by the same path: to let them begin where the disciples began.... No Muslim is more a monotheist than were Peter, James, and John in Nazareth. We shall not err if we suppose that the order of Muslim experience will be the same as theirs. "What manner of man is this?" is a question Jesus is capable of compelling upon every generation, however predisposed they may be against the ultimate answer.

Cragg added that "the Christian doctrine about Jesus is not an imposition upon the facts but rather a conclusion from the facts." Such a conclusion can only be drawn by an inner experiencing of Him, under the influence of the Holy Spirit, in "relation, to the sins and bewilderment of man and in the fullness of His relevance for our understanding of God." (ibid., 287)

Zwemer (1912:178) confessed that the "Muslim's knowledge of Him (Christ) is so inadequate, so distorted, so insufficient, and so utterly obscured by the glory of their own prophet, that we can only use this knowledge as a stepping stone to higher things."

As distorted as the Qur'anic picture may be, it is the only one that will not arouse antagonism, and will serve its purpose until a knowledge of the clearer Biblical picture may dawn upon the mind in a gradual unfolding of insightful experience with Him.

In the following presentation of the Qur'anic Christ, only certain texts will be

quoted fully so that their rôle in the unfolding of the understanding may be exhibited.

1. John was to bear a witness to the Word, a promise of guidance. Sura 3:38-39.
2. He is "Word" made flesh, Word of Truth. Sura 3:45-47; 19:35.
3. His miraculous birth. Sura 19:16-21.
4. Similarity between Jesus and Adam. Sura 3:59. He was not the result of human procreative action. Adam was formed out of "potter's clay of black mud altered". Sura 15:28. Adam had no father, no mother. Jesus was formed of the Holy Spirit (Sura 4:171) and His body was formed of the flesh and blood of Mary.
5. Mary and Jesus were the only mother and child who were protected against Satan's touch. Sura 3:36. "Every child that is born, is touched (or stung) by Satan ... except Mary and her Son." (Bukhari, *Anbiya* chapter 44, Sura 3, b.2; Muslim, *Fadail*, Traditions 146,147; Ahmad b. Hanbal, *Musnad II*, 233,247 sq., 288,292,319,523) (quoted in Abdul Haqq, 1980:93)
6. He is the Spirit from God. Sura 21:19; 66:12. Al-Baidawi (cited by Abdul Haqq, 1980:93) confirmed that this designation is special to Jesus Christ only.
7. He is the only prophet who was born as a prophet as against being called as one. Sura 19:29,30.
8. He is the only prophet that spoke as a babe. Sura 19:29-34.
9. He is the only prophet that was declared sinless. Sura 19:19.
10. He is the only prophet that was anointed. Sura 2:87,253; 5:17,72,75; 5:110; 9:31.
11. He is a sign to all believers. Sura 21:91; 19:21.
12. He is the only prophet who created living things. Sura 3:39; 5:110.
13. By Him is "the knowledge of the last hour" (Judgement) Sura 43:59-61.
14. He will be the intercessor at the judgement. Schuon (1970:82) and Zwemer (1912:38) quoted Baidawi as saying "His illustriousness in this world is the gift of prophecy, and in the world to come, the power of intercession."
15. He is the only prophet who is called "Al-Munzal" (Marsh 1795:46)
16. He was taken to God. Sura 4:158.
17. He will return again. Sura 43:59-61. Baidawi's commentary on these verses (as quoted by Bethman, 1950:70) summarized the traditions by Muslim and Bukhari in the following words:

His (Isa's) coming is one of the conditions to be fulfilled before the break of the Judgement Hour, for by this, we shall know the close approach of the Hour.... It is mentioned in the Hadith that 'Isa' will descend on a mountain path in the Holy Land, probably near Afik, carrying in his hand a spear, wherewith he will kill the Al-Dajjal (the great deceiver, the Antichrist).... Then he is going to kill the swine, break the cross and destroy all synagogues and churches and will kill all those Christians who have not accepted him.

18. He will come as Judge. Al Bukhari (quoted by Wieland, 109,110) reports "Say Muhammad, 'In the name of God who preserves my soul, verily Jesus, the Son of Mary, will come soon as the righteous Judge'." Vol. 4, p. 205.

19. He was unique in His death. Jews did not kill Him or crucify Him. Sura 4:155-162.

Did Jesus die on the cross?

Christ's atoning death on the cross is foolishness to the world and more so to the Muslim whose Qur'an denies it categorically. But a second look at the Qur'anic statement, supplemented by support evidences, may provide the very best piece of our puzzle that will bring the true picture to focus and precipitate insightful illumination of the Muslim mind.

1. It is vital to note that the Bible as well, in the presentation of the cosmic view of the Great Controversy between God and Satan in Revelation 12, with its five stages, namely: (1) Prior to creation of Adam, (2) From Adam to birth of Christ, (3) Birth of Christ to 538 AD, (4) Church in the wilderness, 538-1798, and (5) Remnant church, 1798 to end (Haussler, 1959:14), deliberately leaves out the incident of the Cross and only indirectly recognizes victory of the Saints through Christ's blood (verse 11). Revelation 12:5 testifies that "She brought forth a male child, one who is to rule all nations with a rod of iron, but her child was caught up to God and to His throne." (RSV)

We could agree with our Muslim brothers that the Jewish claim to have crucified Jesus is false and that they did not kill nor crucify Him. For while Satan's desire to destroy the Christ-child along with the desire of Herod, as instigated by Satan, did eventuate the killing of the children in Bethlehem, neither Satan nor men could claim the power to put Jesus on the cross had it not been preordained and permitted by God. Indeed, they thought they crucified Him, but it only appeared as though they were the ones who did it.

Brown (1969:39) drew a parallel illustration from the Qur'an in the account

of the victory of the Battle of Badr where it says, “Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.” (Sura 8:17)

Al-Tabari (cited in Brown, 1969:32) in commenting on Sura 3:55 which reads “(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto me ...” interprets the term *Mutawaffika* “cause ye to die” as referring to actual physical death and mentions a tradition that “God called Jesus in to pay His account for three hours out of the day until He raised Him to Himself.” Baidawi interprets the same term as “God caused Jesus to die (*amatahu*) for seven hours and then raised Him to Heaven.” (Brown, 1969:32,33)

Abdul Haqq (1980:138) hinted that if Sura 4:157 could be rendered in “free translation” to read they slew Him not nor crucified Him but only His likeness of men”, a distinction is made between body and spirit. We would agree with this concept theologically in that though divinity remained inseparably united with humanity and that all that there was of Christ was present in the grave, it was only His human nature that died. It would be preposterous for the Jews to claim that they killed “the Spirit of God” (His divinity). (See Ellen G White comments on the incarnation and death of Jesus.)

That Jesus died on the cross is amply corroborated by secular history. The brevity of this presentation, however, would not allow mention of all the historical evidences.

What does His death mean?

The Qur’an counsels, “and when you have completed your devotions, then remember God as you remember your fathers....” (Sura 2:200) The Muslims are exhorted by the Prophet not to argue with the People of the Scriptures and to accept that the God of the Muslims and People of the Scripture are one. We read “... and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is one, and unto Him we surrender.” Sura 39:46

The Scriptures testify that God, as a loving Father, created Adam and to him He gave power and dominion over the earth (Sura 7:10; Genesis 1:26) that he might render loyal service and devotion to God. But the first Adam sinned (Sura 20:121; Romans 5:12) and his children inherited his sin (Mishkat p. 11 as quoted by Tisdall, 1915:174) and as a result death, sickness, sorrow and pain have reigned over the world. But God, in love, would not have man to suffer eternally so He made a covenant with Adam (Sura 20:115; Genesis 3:15) that He would send a second Adam (Sura 3:59; I Corinthians 15:22,45) to whom would be

delegated the responsibility of restoring man to the original relationship with God.

As second Adam, representing the human race, to Jesus, Son of Mary, was granted stature, position, and prerogatives far above any prophet; in whom were mysteriously united the Spirit and Word of God and the human flesh, so that God through Him may reconcile the world to Himself. He could accomplish this only by offering Himself as the “costly victim”, the “tremendous sacrifice” whom God provided and not man. Abraham’s mind was illuminated by its reality through his experience of his son’s sacrifice and God’s provision of a ram “and he was made glad”. (John 8:56) If Abraham, the “friend of God”, believed and accepted the gift, can we afford to deny it?

That this was the case, the “upright” prophets of old have no question, whose messages the Qur’an confirms; that this was the case, the “surrendered” disciples of Jesus testify, whose testimony indicates the validity of the prophecies; that this was the case, historians testify who had no reason to falsify their reports; that this was to be the case, God foreordained so in the sacrifices which by His command were an inseparable part of human devotion to God and otherwise would be absurd and meaningless; that this was the case, is clear from Jesus’ own testimony and prophetic utterances about His mission and His death.

Needless to say, a dialogue on the authenticity and validity of the Christian scriptures, in very simple form, would be necessary, such as follows: the corruption of the Christian scriptures before Muhammad could not have happened since the Qur’an speaks of them as divinely inspired (10:38; 2:41; 42:14,15; 29:45; 10:950) and Christians are admonished to abide by them (5:47; 74:31; 5:68) and they could not have been corrupted after Muhammad because the existing scriptures are the same as those found before Muhammad.

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EVANGELISM AMONG MUSLIMS AND EVANGELICAL PERSPECTIVES

Martin Goldsmith

If we are going to look at the evangelical perspectives, we need to realise what the evangelical position actually is, with a spiritual and theological emphasis that is the basis for our evangelism among Muslims.

I believe that the evangelical position is based on two fundamental pillars of truth:

1. The authority of scripture
2. The pre-eminence of Jesus Christ

and I want to mention a little bit about those two first, before continuing on and relating that more fully to Islam.

Firstly, Biblical authority. As evangelicals we are firmly convinced that God speaks in His word above all other ways of speaking; that He delights to communicate with us through His word and in His word. He delights to speak to us, to guide us, to rebuke us, to encourage us, to teach us, and many other things beside, but His word is a positive means of communication. But we believe also that the word in scripture has a rebuking and correcting ministry, in that the scriptures are a corrective to all human teaching, therefore we believe firmly that scripture stands above all other forms of speech, all other ways of communication from God to humanity.

Many like to talk about God speaking in the scriptures and the creeds, but as evangelicals we reject that, in that we see the creeds (however positively we view them) as man-made, and unfortunately of course in those days it *was* man not humanity! As man-made credal formulation, however inspired and inspiring, those credal formulations have all the fallibility of humanity. Likewise, we believe the scripture speaks correctively over all theological formulations. Much as

we admire Augustine, Calvin, or whoever, nevertheless those men also reflect not only the inspiration of the scriptures and the Holy Spirit, but also the fallibility of humanity.

Likewise, we believe the Scripture stands above all human words of prophecy, all charismatic gifts in terms of words of knowledge and words of discernment; likewise over visions, dreams or anything else. Therefore, we want all of our theology, wherever it comes from, in credal terms, in theological terms or in prophetic terms, we want all of our theology to be subject to scripture and corrected *by* scripture. So the scripture is to us a fundamental authority, and that would be one of the main distinctives of an evangelical position. I believe it is a position that in theory at least is shared by you—I hope also in practice.

I have been interested to note how often (and I wasn't going to say this, but I have been asked to say it on a couple of occasions) you talk about "the Adventist Message". I confess as an evangelical non-Adventist, to be somewhat bewildered by this expression—I don't know what you actually mean. Is the Adventist message in some way different from the Biblical message? Does the Adventist message have different emphases from the New Testament message? Or what is this Adventist message as distinct from the Gospel, or as distinct from the Christian message? If in fact it in some way differs from the Biblical gospel or from the emphases of the New Testament, then I suggest it needs correction. Or are we actually using an old-fashioned jargon, when we actually mean, the Christian message, the Biblical message, or the Gospel of Jesus Christ? If so, I think it would be less divisive, in the Christian Church, to use the term "Gospel" or "Christian message" rather than pretending that you have an exclusive light to the Biblical message.

So we believe in the corrective, as well as the positive ministry of scripture, as evangelicals.

The second pillar of our faith, or second *distinctive*, is the pre-eminence of Jesus Christ. I use of course the words of Colossians 1. The absolute supremacy of Jesus Christ is one of the remarkable features of God in the scriptures. When I was thinking through what I was going to say to you, I thought to myself "well, how far is the pre-eminence of Jesus Christ actually what we want to say? Is it somehow, the Trinity, Father, Son and Holy Spirit? But then I reminded myself, that in the Trinity, in relationship to humanity, there is at present—eschatologically it will change—but at present there is a pre-eminence for Jesus Christ. It is the remarkable humility of the Trinity, is it not, that the Holy Spirit always points away from Himself, to the Son, and gives to Jesus Christ the pre-eminence. Jesus always points away from Himself to the Father, and is in Himself the Way to the Father. But amazingly, the Father also glorifies the Son, so while the Spirit turns everybody's attention away from Himself to the Son, the Son turns everybody's

attention away from Himself to the Father, and the Father turns attention away from Himself, back to the Son, and finally, eschatologically, everything will be laid at the feet of the Father, and the Father will come into the fullness of His Kingship.

So I come back to the emphasis on the pre-eminence of Jesus Christ, and as evangelicals we want to maintain and to preach, both in enjoyment for ourselves and in preaching for others, the traditional orthodox theology of the Person and Work of Christ. We want to teach and preach the incarnation, the life and teaching and miraculous working and relationships of Jesus Christ. We want to enjoy and to teach the atoning crucifixion of Jesus Christ, and the life-giving resurrection, and the ascension to the Father, which allows us also to ascend with Christ, into the very heavens, and our hope of the second coming of Jesus Christ. The traditional orthodox theology of Jesus Christ is the *heart* of our message in a Muslim context—our relationship with Christ, and through Christ to the Father and the Spirit, a ministry and a witness that needs to be Christ-centred, Christ-honouring, and Christ-like in character.

Now, having said all of that, how does this relate in our preaching and witness in Muslim context? I want to look briefly at Christ in relationship to Islam, and I realise that what I am going to say is just a tiny little introduction to a vast subject, because the whole of our message is to be Christ. I want to start from the words of John 1:18, but let's go further back "... And the Word became flesh, and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father.... And from His fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known." The Word became flesh. The incarnation is a fundamental for our Christian witness among Muslims, a Word that has become flesh, a Divine that has become human. Jesus Christ of course came from heaven, not in a space suit, with an oxygen mask to heaven, to save Himself from breathing in the contaminating air of the world. No, He became a specific man, of a specific family, in a specific culture, at a specific time of history, with a specific language. He was culturally absolutely identified. He was not a heavenly figure, dancing through Israel; He was an Israelite in Israel. That is surely a pattern for us in our Christian witness; an identification, and yet amazingly, an identification without sin or depravity. He was able to be one hundred percent human, as well as one hundred percent divine; and yet in all that humanness, totally uncorrupted. Surely that is the pattern of our Christian mission, which we aim for—and this has come out already in one or two of the papers—we are wanting a witness that is contextualized and identified, that relates culturally and contextually, that identifies in relationships. And yet, we are not God, and we are not God incarnate

either. Whereas Jesus Christ succeeded in total identification and yet total purity, our problem is always how to identify totally with corrupted cultures, be that of Arab or Jewish culture, be that an African culture or an Asian culture, be it a European culture or a North American culture. All are corrupted cultures. Our problem is how to identify with our cultures and yet without compromise and without depravity. And that battle with contextualization and identification is one that we struggle with. Where do we draw the line in this identification with fallen humanity and fallen cultures?

Now we in the West have to confess that our understanding of scripture, our understanding of theology, have been heavily contextualized, so that they are very European and very North American. Now I, as an Anglican, tend to be very European in my background; you as Adventists have much more American influence, but both are equally corrupting. So we want to follow Jesus Christ as far as we possibly can, in an identification, in an incarnation, in a contextualization, in a becoming flesh and dwelling among us, and yet still remaining full of grace and full of truth, so that we have beheld His glory, the glory of God's only Son. The emphasis must therefore be on God's glory, not our glory; and that is surely the aim of our witness, and indeed the witness of Christ, that the glory of God should be seen in and through us, by our lives, even as it was through the life of Christ. We long that our lives might reflect the glory of God, a witness, not just of words, but also of life. We are called to bring a witness which is full of grace and truth. In the Islamic context, there is a great temptation sometimes, to twist our words, so that actually we begin to communicate with half-truths; for example, it is very easy to say that we also are Muslims, because we are also submitting to God. And yet we know very well that when we say that, what is understood by our communication is not what we actually were saying. What is understood (and what we hope they *will* understand), is that we are really Muslims, so that we don't get into trouble. As you know, there have been Christian missionaries in one or two countries who have strongly emphasised the contextualized message, have called themselves Muslims, and have been thrown out of the country because they were deceitful. If the Christian message is known as a message of deceit and untruth, that is not going to be honouring our Lord, Jesus Christ. We must be truthful, "full of grace and truth".

We move on to "the only begotten Son from the Father". We struggle of course in our Muslim witness, with the whole question of the Trinity; we struggle with the Deity of Christ; we struggle also with the title that is given to Jesus Christ in the scriptures, that he is the Son of God. Sadly as evangelicals we have done inadequate biblical and theological homework on the significance biblically of the title, "the Son of God". We should remember that at the end of Luke 3, in the genealogy of Jesus, Adam was the son of God. Yes, Adam is also the son of God.

Israel in the Old Testament scriptures was called to be the children of God, and in John 1, all (not just Jews but also Gentiles) who receive Christ and who believe in the name of Christ, to them He gives power to become what they were not before—not just to be, but to become the children of God. This is not because they were the children of Abraham, but they were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The question is whether the Son of God is not in fact the perfect human being, the second Adam, the perfect son of Abraham, the perfect Israelite, the fulfilment of all that God has done, said and promised in the Old Testament scriptures; the climax and fulfilment of it all; the perfect man, and the perfect Israelite.

As we go on in the life of Jesus, we notice the ministry of Jesus in prayer, and we want as evangelicals to emphasise the reality and the significance of a ministry of prayer. Having just returned from Korea, I was challenged by this. The man I was staying with in Korea spent three hours every morning in prayer, before breakfast, for world mission. He had just completed a 25-day fast, fasting and praying for world mission. I am moved by some of our Korean brethren in their tremendous passion for prayer, and it is I suppose true that Seoul is probably the only city in the world that has traffic problems because of early morning prayer meetings. It is probably the only city in the world where you have to have the traffic police out in force every morning at five o'clock, because of these early morning prayer meetings.

Jesus is often known, theologically, as “the suffering Servant”, and I want to emphasise this aspect of evangelical witness with regard to Islam. We cannot witness among Muslims unless we share in their sufferings. Having been stoned twice myself, I feel something of the danger of suffering, and the reality of it. When I was first a missionary in South East Asia, three Muslim girls became interested in the Christian faith (not actually converted). When their mother found out, she put poison in their tea and killed them. We have to ask ourselves whether we are willing for that suffering. But Christ is also the suffering *servant*. It is very easy in modern nations, particularly from the wealthy West, to dominate in mission, and have a missionary imperialism that is arrogant and proud. I did a little survey in the city of Singapore, of Chinese Christian young people and their attitude to missionaries. I asked what adjective they would use to describe a missionary—I asked them not to think before they answered, but just to give me the first word that came into their minds. How would they describe a missionary? Over 90% used the word “proud”. I don’t actually think the missionary community is necessarily very proud, but some of the ways we walk and talk demonstrate pride in an Asian context. Sometimes the power of money in our projects, our professional training and the assurance that we have a ministry that everybody else needs, may give a wrong impression of dominating. The term “suffering

servant” is an inaccurate term and should not be used, because the real translation should be “suffering slave”. We are called to be His slaves in the manner that the apostle starts his epistle to the Romans “I, Paul, a slave of Jesus Christ....”

Likewise, I believe that we are called to be in submission to one another, esteeming others better than ourselves, in service and humility. This causes enormous problems in relation to Islam, because Islam with the *hijrah* has a very definite emphasis on success and power. With a Muslim it is desperately easy to get into a context of debate and frankly we are on a hiding to nothing, once we get into debate with a Muslim. You can win the argument, if you are theologically on the ball, and a good arguer, but in winning the argument, you actually lose your soul, because you are no longer the suffering servant. You take on the position of Islam, the position of the victor, the man of or woman of power, the person of success. “I’ll teach you the argument; I can win over you; I can defeat you; I’ve got the answers”—that is a Muslim position, not a Christlike position. And yet of course, if you lose the argument, they will say “Well, what sort of religion is that? We have the answers, you haven’t.” So once you get into debate and argument, you are bound to lose either your soul or your witness, but you cannot win. We need somehow to emphasise, in our Islamic mission, the rôle of Jesus Christ as suffering slave; the One who was a doormat, the One who washed feet, the One who was defeated on the cross and only in this way could come to the victory of the resurrection. With my students at All Nations I sometimes smile and say to them that it would be very interesting to do a church-growth graph of the ministry of Jesus. I don’t know if you have ever tried to do it, but it would not be a typical Pasadena graph which starts low down and then grows faster and faster with a wonderful projection for the future. Thus by this projection, Africa will be a totally Christian continent by the year 2000. Such statistics look good on a graph but not on the ground. A graph of the ministry of Jesus would be rather up and down. People saw His miracles, they followed him and statistics grow. Then He did something scandalous and they all left, and the graph line drops sharply. Then there was persecution and they all left, and finally the graph ends right at the bottom, for they all forsook Him and fled. Actually it was not quite at the bottom, because there were the few faithful women still around.

So success may not be a guarantee of Christlikeness. Jesus of course had a ministry of healing and of exorcism. I believe that if we are going to relate to Islam, we need also to have a ministry of healing. We will demonstrate that our God answers prayer and that it isn’t only by the means of aspirins, but also by the direct means of Jesus Christ and His Spirit that people can be healed. It is interesting how many Muslim converts around the world were first converted through a healing ministry—not just through medicines, but through prayer and miraculous healing, where God steps in and actually does something remarkable.

Sometimes because of our reaction to charismatic excesses, we can be frightened of following Jesus Christ in miraculous healing. It was however a clear aspect of the ministry of Jesus and it is a biblical command to the disciples and apostles also. As we look at the book of Acts, the apostles carried out that ministry, preaching and healing. We will expect people to see something of the glory of God through this miraculous work of healing. Exorcism also plays a vital part in work among Muslims. We know the significance of the occult in Folk Islam; we know something of the problems of demonic attack. In the West we have underplayed this, and some of us may be somewhat frightened by it. To be honest, our theology and our biblical interpretation has been singularly rationalistic. Rationalism has determined our theology, even as evangelicals, and I think possibly even as Adventists. So we need to get back to the ministry that Jesus had, in which Satan and demons were subject to Him, in which we are able to liberate our Muslim friends from demonic powers, from all the fears and evils which demonic powers produce within the Muslim community.

But, when we look at the gospels and the ministry of Jesus, we find that healing and exorcism are always linked to teaching. So in John's gospel, word and sign go together. In the synoptic gospels you have big sections of word and then extensive passages of sign with the miraculous activities of Jesus in His ministry. But word and sign go together biblically, and they are likewise to do so in our ministry among Muslims. The gospels are unlike any human biography, in that an inordinately large section of each of the gospels is dedicated to the cross and the resurrection. Now I don't hold with the traditional creed, where they jump over the life and ministry of Jesus—"born of the virgin Mary, suffered under Pontius Pilate", as if nothing came in between. Nevertheless, the creed is correct to emphasise the crucifixion and the resurrection of Jesus, and we know that the gospels major on the death and resurrection.

Likewise in the book of Acts, the messages of the apostles were based on the cross and resurrection to such an extent that when Paul preached among Gentiles (he had of course two sermons for Gentiles, in Acts 14 and Acts 17, and in both cases he was gravely misunderstood) he really did not do very well on cross-cultural communications. Paul was very good with his fellow Jews, not quite so good with Gentiles. In both sermons to Gentiles they misunderstood Him, thought he was preaching some foreign deity, called "resurrection". He spoke of Jesus as the Resurrection, as if "resurrection" was some personalised deity—they obviously had little understanding of what he was talking about. The cross and resurrection are fundamental, and we do believe in the glory of a sure salvation in Jesus Christ, and the marvel of a totally changed life by the Holy Spirit in the resurrection. That is essential in our evangelical witness among Muslims; the saving work of Jesus Christ and that new life which makes us into total new human

beings. To use the jargon of John 3, we are born again, regenerate, totally formed into a new person—old things are passed away and all things are become new; we are totally new people, with a wonderful new life in the resurrection of Christ.

Now we need to re-emphasise that; not just that sins have been forgiven in the cross of Christ, but that we have become a totally new person. Our sure salvation, with the forgiveness of sins through the cross of Christ is also important. Muslims of course, because of their lack of understanding of the *holiness* of God, and their placing of the holiness of God in subordination to the mercy and power of God, generally see no need for an atonement. It is one of our major problems in Muslim witness I believe, to show Muslims the *need* of an atonement. Many Muslims have said to me, “Do you have children?” I say “Yes, I have three children.” They say, “Well, as a father, when your children do something naughty, do you *have* to punish them?” And in all honesty, I have to say “Well, no, I don’t *have* to punish them, in fact I have sometimes—often indeed—forgiven without punishing them.” Then they say, “Well, if you as a mere human being can forgive without punishing, cannot almighty God? For anything *you* can do, God can do more.” It is a hard reality to teach in the Muslim world, that anything I can do, God can do less, not more. I, as a sinful human being, without that total perfection of holiness, get away with all sorts of things that are not absolutely holy. However, God in His total holiness, cannot sin. So there is an element of truth in saying that “anything that I can do, God can do less”, as well as the Muslim truth, that God can do infinitely more than I can. But the reality of forgiveness of sins is something that is very, very beautiful, and we need to remind ourselves of it.

We notice that Jesus had a ministry that was both a ministry of continuity and a ministry of discontinuity. Jesus was very Jewish. We have already had reference to the Pharisees. Much of our evangelical doctrine is Pharisaical. One or two of us earlier were talking about the priesthood of all believers; that was a Pharisee’s doctrine, not an evangelical doctrine originally, which has been incorporated into the whole development of the Christian faith. Indeed, when you read the Gospels as a Jew, you very quickly perceive that almost everything that Jesus said was related to contemporary teaching. Almost all of it actually comes from Rabbinic sources, with very little that is totally original. What *is* original is His mixing of those Rabbinic sources, His development and interpretation of those Rabbinic sources; His selection of very minor strands of Rabbinic teaching as distinct from major streams of Rabbinic thought. He is therefore having an element of continuity, and yet at the same time, He is also having a discontinuity, for example, in His approach to women, which challenges our traditional attitudes. So in John 4, for example, Jesus reveals Himself more intimately to the Samaritan woman than He did to anybody else throughout His ministry. Only to her did He say, “I am He, I am the Messiah.” Nobody else got a revelation so clear and so

precise. Now, in traditional Rabbinic thought, the kingdom of heaven was for three sorts of people; it was firstly for Jews, not others; it was for men, not women, and it was for the pious and righteous, not sinners. Jesus revealed Himself however quite specifically and quite revolutionarily to a Samaritan, a woman, and one who was renownedly immoral. He thus contradicted the whole traditional teaching of the kingdom of heaven. So there is an element of discontinuity as well as an element of continuity.

Mission to Muslims requires us to look again with fresh eyes at Jesus' life and work. We are called as His disciples to love Him, to follow Him and walk in His footsteps. This is the heart of an evangelical perspective on Muslim evangelism. From His example we may derive methodologies, but they will remain subordinate to Jesus Himself as we see Him in Scripture.

THE MEDICAL WORK IN RELATION TO ISLAM

G Gordon Hadley

I want to divide this discussion into three parts:

1. The call, or need.
2. The medical work and its specific applicability to Global Mission.
3. The medical work as it relates to Islam and its important mechanisms for reaching Muslim people.

The call

Our marching orders are simply that we are to “Go therefore, and teach all nations.” Matthew 28:19,20. And in Matthew 24:14, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

“Throughout the world, messengers of mercy are needed. There is a *call* for Christian families to go into communities that are in darkness and error, to go to foreign fields, to become acquainted with the needs of their fellow men, and to work for the cause of the Master. If such families would settle in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ’s life shine out through them, what a noble work might be accomplished.” (*Ministry of Healing*, p.155)

These statements in the Bible and Spirit of Prophecy are especially applicable. Though important in our past history, as we face the future, and in the light of Global Mission, these statements become even more pertinent. There has been

considerable focus among our church leadership of late on Global Mission. If we look at the growth of the church as compared with the population of the world in general, the Adventist church has greatly grown in recent years. However, this increase in number is largely in areas where the church has been reasonably *well* established. As the group at the General Conference have pointed out, when we break the ethnic population groups of the world into segments of one million, there are approximately 5500 population groups, making a total of five and a half billion people. One third of these groups do not have a single Adventist in them. In other words, much of the world is essentially unreached, without even an Adventist presence. The gospel commission tells us to “preach the gospel as a witness to all nations; and then shall the end come.” This is our challenge, and I quote, “Christ does not say that all of the world will be converted, but that ‘this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’... We are not only to look for but to hasten the coming of the day of God.” (*Desire of Ages*, p.633)

The medical work and its relationship to Global Mission

Now, as to medical missionary work, what do we mean by this title? Put in the context of the Adventist medical work, some seem to emphasize this as lifestyle and health reform. Others think of the importance of public health measures. Still others think about acute health care with hospitals and clinics. To many, the Adventist emphasis on health has much to do with temperance. And then to many others it is embodied in the sanitarium concept with the emphasis on better living, hydrotherapy, and natural methods of healing. Actually the word “sanitarium” is an Adventist word coined by the late John Harvey Kellogg.

If we look to the Spirit of Prophecy for our definition of the medical work, or the medical missionary work, as it is sometimes called, we shall find that several of these aspects are used interchangeably when it is spoken of as the “right arm of the message”. In other words, the medical missionary work is all of the above. The “right arm of the message” was the phrase often used in the Spirit of Prophecy in discussing these phases. It is interesting to see that this same phrase, *these same words*, are used interchangeably to refer to sanitariums, health reform, temperance, and medical missionary work. In other words, it was all aspects of healthful living and health care.

And we have powerful statements in the Spirit of Prophecy mentioning these facts. There is more written in the writings of Mrs White “in the field of health than in any other single topic of counsel”. (*Medical Ministry*, p.x) The terms are not important as long as we understand what is really meant. Terms tend to change a bit with time. If we can understand that the health message, health and

temperance, health reform, and our health institutions are all part of the big picture, we shall have no problem. Some groups object to the word temperance as it is used in modern day life. And yet this term is used over and over in the Spirit of Prophecy. The word sanitarium is interpreted differently by many. As we talk about the health message or health and temperance work, we mean it in the broad aspect and understand that different terms are meant to mean the same thing.

In studying the history of our church, it is interesting to look at the events of 1901, when on returning to the United States Mrs White felt a great burden for the reorganization of the church. At the General Conference Session in 1901, though she was nearly 74 years of age, she went to the business meeting to champion some changes that needed to be made. It was at this business meeting that the executive committee of the General Conference was set up, and that the church was essentially organized in its present form. It is very interesting to me to read the minutes of the discussion that went on at this meeting. Some of the strongest testimonies we have to quote regarding the medical work came out of her statements made during this discussion. One of her most intense interests at the time was the position of the medical work, and she strongly advocated more emphasis being given to this work. It was at this meeting that she stated that often-quoted phrase: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work." (*Counsels on Health*, p.533)

It is interesting to note the composition of the original executive committee that was then set up and which Mrs White strongly advocated. The original group of 25 members of the executive committee included the then union presidents, but six of the 25 were to be chosen by the medical work. Another statement by the Spirit of Prophecy (not made at the 1901 session) was that many leaders did not recognize the proper relationship of the medical work to the right arm, and she went on to say that, "When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table," etc. (*Counsels on Health*, p.434) In other words, it is clear in the instructions we are given that there will be an increased use of the medical work as we approach the end of time.

Global mission and its specific relationship to the medical work in Islamic areas of the world

As we have been told, the Islamic world is one of the four large areas targeted for Global Mission by the General Conference. Muslim society is more than just a theological tenet. It is a complete culture. Islamic society is a way of life. It is the society's religion, the politics, the family, the economics, the way of life. It is more than a set of beliefs or a sect. Evangelism as has been practiced in most of

the cultures of the world is bumping into an entirely different situation in Islamic society. Some zealous people in wanting to work with Muslims say and do things which are offensive to our Muslim friends. There are strong barriers as we come from Western society to talk to our Islamic colleagues. First of all, let us review the relationship that conservative Christianity has with Islam:

1. The attitude toward drugs, and especially the absence of things like alcohol, is strictly promoted by the Muslims.
2. Their diet, of course, excludes pork.
3. The Muslim society is strong for chastity, modesty, and strict in matters of intermingling of the sexes, and their attitude toward pornography and things of this type is very specific.
4. Islam is strongly against any such thing as idolatry, and their interpretation is more strict than that of Christians in this respect.
5. They believe in the literal six-day creation.
6. The Old Testament stories, like the flood, are accepted.
7. They practice kindness to the poor. Giving alms is one of the main tenets of the Muslim religion.
8. They are very careful with their attendance at mosques for worship.
9. A good Muslim prays five times a day and gets up early in the morning to do so.

A Muslim is rightfully proud of his heritage. It is his family, his country, his culture, his history. And, obviously, the differences are made even greater by the association of Christianity with Western culture—with liquor, loose sexual mores including immodest dress, and so on. In my observations, the Western tourists, particularly in the 60s and 70s when many young people were traveling, often boyfriend and girlfriend together, with scanty clothing, drunkenness, hashish smoking, drinking, and things of this type, were very offensive to the conservative Muslim person.

The medical work and how to reach the Muslim people

There are two main tenets that we must clarify in reaching Islamic people.

1. We need to reach their needs from *their* perceived point of view.
2. We need to reach their needs from *our* perceived point of view.

Their Perceived Point of View

Progressive young people in Islamic countries are much like young people anywhere else. They are interested, they're ambitious, they want to do things. They want to do things for their country, for their family. They want to see their country succeed. They perceive a real need for some of the things the Western civilization has (and with that Christianity); namely, the need for industrialization and technical improvement, and they want assistance in these areas.

The Muslim has a respect for sincerely religious people who they feel are honest. We as Adventists have much in common with the sincere, faithful Muslim—praise to the same God, the God of Abraham, who made the world. In the Koran it speaks of the People of the Book (the Bible). And it mentions that not all of the People of the Book (in other words, the Christians) are alike. It states that there are some of the People of the Book who are upright, that these people (and quoting from the English translation of the Koran) “believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.” (*The Family of Amran*, Chapter 3, v.112-113) In Chapter 5, Section 11, speaking of the Christian nearness to Islam, it states that the Muslim would “find the nearest in friendship to the believers to be those who say, We are Christians.” v.82. And in Chapter 9, v.29, it states that the Muslim is to “Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth, out of those who have been given the Book.”

They do have respect for people of the Book and will accept those who are very conscientious in living up to strict principles. Also, they have a right to associate with these people out of friendliness. The Muslim people are very perceptive and particularly as people come to their cultures from the West, they tend to judge them by what they see about their personal life and their real motives. It is obvious to them that the technical people, the professors, technicians, come for at least one over-riding reason. For many it is money. Often expatriates come because of their expertise in transportation, the educational, the engineering, and other fields. Some, obviously, are paid well, and they have come there because this is a way for them to make money. It's perceived that others are coming for their personal prestige. They may be people on a research project; they may be doing some scientific investigation; they may be writing books, and it is understood why they are there. They also will accept that some people come for strictly humanitarian reasons. They are perceptive as to who is really honest and who cannot be bought, who has integrity even though he/she may personally lose; they expect us to do what is right, regardless.

The medical work is an ideal way to approach Muslims and it is certainly

needed, but it must fit into the perceived needs of the community. Mission hospitals and medical work as it has been carried out can have problems. A private hospital catering to the affluent can be and has been perceived as competitive and threatening to the medical community. Fee-for-service medical care does invite criticism.

We do need to think through the strategy. Our example from the Great Physician is to heal and comfort, to meet the individual and his need. Especially important is the message and experience we have in lifestyle. The emphasis on temperance and lifestyle is appreciated and supported by all segments. However, experience has shown that these aspects penetrate well only when they are a part of scientific health endeavors. We cannot ignore health problems with the accompanying disease and suffering.

Meeting the Muslim Needs from Our Perceived Point of View

Our point of view is that they need to learn about Jesus. They need to learn about the love of God, and in particular its softer aspects such as the grace and mercy of our Heavenly Father. They need to see families living in a spirit of love and respect for one another—the respect of a man for his wife, a real bond among the children in the family. Muslim society is a very moral culture, but love is sometimes missing. They need to see how families get along, how men and women get together, the respect for moral issues, and whether people are happy or not. I think it is generally correct that to work among Muslim people we need to go as families. They need to see how we treat our spouse, our children; especially important is how we treat the sick and suffering, and outcasts of society. We need to prove that things are not done for expediency or political reasons, but from a point of strict integrity. And this is where the medical work fits in so well. For one reason, medical work is one of those areas that are deeply needed in most of the Islamic world. They are anxious to modernize and to develop medicine as it is practiced elsewhere. Furthermore, medicine has the genius that we are able to treat everyone. One takes care of the rich and the poor, the educated and the uneducated, the political right and the political left, the father, the mother, the children, the grandchildren. To reach people in the Muslim area we must be identified with their culture, fulfilling their needs, and react to the problems they also face. The classic walled mission compound, passing out religious literature and things of this type just doesn't fit into Muslim culture.

Reaching the Muslim individual in a meaningful way that will result in his/her choice to change lifestyle is, I perceive, much more dependent on personal relationships and credibility than we will experience in many other cultures. After all, the Muslim does not feel a need for theological or philosophic discussions. He/she is proud and protective of his/her culture. On the other hand, as a rule, personal

loyalties are extremely important, and personal friendship is the only thing that will rise above religious and political differences. Friendship is a commitment and is deep.

My observations along this line are largely related to our time in Afghanistan and the friends we made there. It is not only our own experiences but also gained from that of others. An example goes back to the Bible experience of the Apostle Paul who went as a self-supporting worker and lived among the people.

I think one of the greatest impacts made in this area of the world was that of Dr Christy Wilson. He grew up in a missionary family in Iran; took his education in the United States, and was a young PhD who learned that he could be used in the high school system of Afghanistan. He applied and was accepted. Actually, he was opposed by people in our own country, thinking that here he was really a minister masquerading as a young PhD. Nevertheless, he went there and taught in the high school system. Many of my Afghan medical students had been students of his, and Dr Christy Wilson had tremendous respect throughout that country for what he'd done for educational purposes in the country.

Another individual who is highly respected is Dr Robert Shaw, an internationally known chest surgeon. He went out and developed chest surgery in the country in a patient, self-effacing way. His motives and goals were well understood and appreciated.

Now I'd like to review some of our own experiences. We went out there first in 1960, having contracted with the Afghan government for teaching in the medical school. This was arranged by some of the people from our Southern Asia Division who asked if we would be willing to go. They had learned that there was a need for some foreign professors in the medical school. Actually, when we went out, I was the first American to work in the medical school. Up until that time the expatriate professors had been especially French, Turkish, and German. We arrived in the country just ten months after the women who wished to were first allowed to come out of the veil and not be in purdah. In other words, it was for many the first time they could be in public without the choudri over them. I went to work in the Pathology Department knowing that I would be doing routine surgical and other pathology, in addition to teaching in the medical school. When I arrived the entire department was run under the French system where we not only taught special pathology and general pathology, but also histology. Things were such that we had to start from scratch in getting ready for biopsies and surgical material. So I delegated authority the best I could with some of my associates, giving them some of the teaching, and then proceeded to work. My wife contacted a nurse there who was interested in learning tissues and taught her to use the microtome and to make slides. I hadn't been there very long when I was confronted by the students who felt that I should be doing more teaching.

Actually, in all the work that was to be done, there was something close to 30 hours of classroom and laboratory teaching to be done per week. I told them that I just couldn't do all the teaching, and that I had decided my associates would do the teaching of histology and things of that type. I can well remember this student group who came as a delegation, and they meant business. They said, "We will not accept that." In other words, we want you to teach us. In their negotiations they said, "We are willing to come in on Friday," which is, of course, their holy day. Wisely, I think, I never agreed to do this. Nevertheless, this was the story. They were anxious to learn.

One of the big problems we have in this culture is to get into the stock room. They have what they call in Persian the "tawildar"—the man that holds the key. He's responsible for anything there, and, obviously, it's to be kept locked up always because *he* is responsible. But it wasn't long, with the pressure of those students on the dean, before the stock rooms were open to me. I found lots of equipment, actually, that was just sitting there—beautiful equipment.

After we'd been there a short time, the students invited us out for their annual weekend outing where they were going up to some place 60 or 70 miles from the capital city. This was back at a time when foreigners were under quite strict rules. No foreigner was allowed more than 25 miles out of Kabul. I, of course, agreed to go, but then I realized that these rules probably applied to me, so I went down to the dean's office and he was unconcerned. In essence he said, "After all, you're working for us. These rules don't apply to you." And that's exactly the way it was.

What interested my wife and me was that there was a big American Aid program—many Embassy and other personnel at that time. We, of course, were not in that group, though they were friendly to us. It wasn't long after we arrived until we were invited to dinner in Afghan homes. This amazed our American friends there, that we would be invited to dinner and would be going to Afghan homes. I remember an Afghan Lieutenant General in the Army, the chief physician (American trained). He told me that we were the first foreigners that had ever been invited to his home.

The students were wonderful people. In fact, I feel very tender toward them today. I taught the first class of girls that were allowed into higher education, the medical school, and I had the first three classes to teach. Upon arrival, I had to give some of the lectures in a different medical school because they were separated in a purdah area in the ladies' medical school. But I hadn't been there very long until they decided it was too much work to be giving the same lectures twice, so the dean went ahead so far as to move all the ladies and men together as one medical class, which of course did cut down our work a great deal.

One of the things the young people in these countries appreciate is integrity—honesty. We did introduce the so-called American style of objective examinations

under carefully controlled conditions. This I found was greatly appreciated. The students appreciated fairness, transparent honesty, and knowing exactly what is being done. There's a great need for modernization in these fields, and the young people all want to get ahead. They're like our young people anywhere. They are interested in being somebody, in going abroad. They are interested in the material things of life as well as their personal prestige.

Summary

As we look on the Islamic world, the situation varies from country to country and from center to center. But in general there is a great need for modernization in the educational field, the telecommunication field, medical/dental fields, and engineering. As far as our own needs are concerned, the medical field gives us the closest way we can influence people. That is the reason Mrs White states that the medical work is the right arm of the message. It is often spoken of as the right arm to serve as the "entering wedge", "breaking up plow", and the method to "open doors". The medical work "bears the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head overall. Thus the matter has been presented to me." (*Medical Ministry*, p.237)

As we look over getting things started, it would seem that the old mission hospital concept in the big cities where we serve the élite is not viable. When we are in private practice in these countries that are trying to push some type of nationalized medical service, we are actually in competition with the prominent physicians of the country. They do not like some of the problems that this produces. But they do appreciate the visiting professor, the technical expert who is there to help them modernize. When we think of the fact that Loma Linda University was established as a medical campus, it certainly seems now that it has probably "come to the kingdom for such a time as this". There is a great need for experts who have some home base from which they can come to go out and help as visiting professors and technical experts. Our heart team has been an example. I well remember when we went to Vietnam and sent a group out there back in 1973 that the local county health officer of San Bernardino said to me, "Now you know, isn't this kind of foolish? What the country really needs is community health measures, not things like open-heart surgery." I said, "Yes, I understand what you mean, and I agree." But this is what the country wanted, and our agenda must fit theirs. The openings that we have in countries like China, India, and others in recent years have been where they want people to help them in educational fields—visiting professors, visiting experts, bilateral assistance. One of the great

advantages of this is that we often can get external funding for this type of thing. Furthermore, visiting professors are not in competition with anyone. While they are there, the students, the young faculty, the older faculty, all feel that they've been enriched.

Another aspect of Muslim work is that their culture is strongly based on personal loyalties, personal credibility, and friendship. I've often thought that I feel safest in this world with an Afghan friend on either side of me. Islamic people take friendship very seriously, and if you're really their friend, they will go to great lengths to protect you and to think sincerely about you. They are very forgiving when they trust you.

Our Lifestyle

The problem with Christianity, as mentioned above, is that it's often equated with Western civilization and some of its rather fast living. Muslims are very perceptive. They watch your personal life. I could tell anecdotes that frighten me when I realize how carefully we were watched in everything we did. We must be rôle models. But here again is where our message has something very significant. They appreciate people who do not smoke, who do not drink, who are modest in their dress and deportment, and who use careful language. This fits in with their idea of what a rôle model should be. It's interesting to me that their sense of right and wrong is very clear. In the Muslim culture you know it's permissible to have four wives, and many of my medical students came from multiple mothered families. But it's interesting that most of them will tell you they don't believe this is a good idea. I well remember one day when the students were somewhat upset, and my associate and translator told me the reason. One of the girls in that first class of girls was the top student in the class. She had just become married to a person who had another wife, and the students felt it was wrong. They felt that she could have done better than that. They were angry for her, and they were visibly, as a group, upset about this. Students would tell you that it's supposed to be all right to have four wives as long as you love them all equally, but they know it's not possible. In fact, they have a little proverb about the idea of multiple marriages.

They will tell you that a good Muslim doesn't smoke, that he lives a careful life. I remember one of the oldest members in our department there they called "Uncle" in Persian as just sort of a familiar term. One day I was teasing him a little bit about whether he'd been smoking. (He was a very strict Muslim; I knew he didn't smoke.) He looked at me very sincerely and said, "No, no, I don't smoke. I'm like you are. I don't smoke, I don't drink, and I pray five times a day."

Students would ask many personal questions about your philosophy of life, what "your Holy Book" said about things, and that sort of thing. Probably at no

time in the world's history has the time been more ripe for working with our Muslim friends than now. "Those who have been trained for medical missionary work in foreign countries should be encouraged to go without delay where they expect to labor, and begin work among the people, learning the language as they work. Very soon they will be able to teach the simple truths of God's word." (*Ministry of Healing*, p.155)

This is the way the Apostle Paul went out and, for that matter, the way the pioneer missionaries of the modern era worked.

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TENTMAKERS IN THE ARABIAN GULF

Headley King

The mission of the church can be served by laity—“tentmakers” travelling to “closed” countries, working in the employ of non-church organizations: the diplomatic service, multinational corporations, foreign companies needing expertise, and international voluntary organizations. With an overseas posting will come a number of opportunities, challenges and conflicts. What is one’s objective in moving away from home? Is it primarily to serve God or one’s self? Will a person integrate with whatever local Christian community there may be, or remain segregated? How will a person, particularly in Muslim countries, continue to keep the Sabbath? Will a lay person try to “make a difference”, or blend into the background? Will the lay expatriate presence have a lasting impact, or disappear as quickly as a footprint in a sand dune?

An assessment of the United Nations country programme through 1991 for one Arabian (Persian) gulf nation concludes that “... the country program ... too often lacked essential energy, focus and *lasting impact*”. *Sustainability* is one of the current buzz words guiding services the UN provides. Sustainability is equally important for the church. Under the “Global Mission” programme, the General Conference is seeking to establish a durable and meaningful Adventist presence in many more parts of the world.

It should be remembered that Seventh-day Adventist work is not considered to be established in an area or country because of the presence of a few members there, but when one of three criteria is met: an organized church meets there regularly; a mission station, health-care facility or school is functioning regularly; or a regular full-time denominational worker is based in the country, carrying on outreach or soul-winning activities through such units as Sabbath school, an organized company, or a language school.

After spending ten years working as a lecturer in a polytechnic in England, my wife and I decided that the time had come for a change. An overcrowded timetable

left little time for more important family and other responsibilities. I started looking around for possibilities—at first with little success. Replies to letters of inquiry telling me that I had “too many children” (high education costs), or asking if I was a Jew, tended to discourage. However, I was selected for a position in a United Nations specialized agency. After one year, in September 1983, I found myself on a flight to the Arabian gulf. I was taking a year of absence from the polytechnic, to work as chief technical adviser to a programme funded by the Arab League, with around 300 trainees each year coming from 14 Arab countries.

The first challenge was, of course, the Sabbath. My new college worked a five-and-a-half day week, as do most companies in the gulf states, with the Thursday afternoon and Friday free. However, God works in mysterious ways. I discovered the staff of the college were debating the change to a five-day week. Should we take Thursday and Friday or Friday and Saturday off? I was, needless to say, very concerned over the decision and gave the director a note listing six reasons in favour of closing on the sixth and seventh days. He went to the staff meeting, at which the staff had already decided on a Thursday/Friday weekend, and praise God, told them that *he* had decided to close the academy on Friday and Saturday instead. So it remained for the five years I had the privilege of helping to train and qualify many of the Arab world’s best and brightest young men.

The first year in the Arabian Gulf was a time for learning and, to some extent, isolation. Before leaving England, we asked the denomination about other Adventists in our new country. In essence, the reply was “Good luck”. In a country that had no Adventist work at the time, and no other Adventists as far as we were aware, we had to rely on our own resources for worship each Sabbath. With our two pre-school children (the elder two were in boarding school in Europe) we organized services at home.

The country is wealthy, which means that it has a substantial expatriate population, and churches are allowed to operate under fairly stringent restraints. Fellowship with other Christian groups in churches and house groups was soon a vital part of our lives: leading Bible studies, joining prayer groups, and participating in worship services.

After the first year, we were invited to remain working in the Arabian Gulf and our two elder children joined us. It was a further year before we discovered that there were other Adventists living 15 kilometres away. We began to get together for services in the flat of an Indian lady. A company of some 30 members in time became a church. New members were baptized by an Adventist minister in a neighbouring country. Over five years several other small Adventist companies were established in the country where I was employed. When the Adventist companies were able to get together, this formed (for us) a large gathering. Those attending were mainly expatriates, but we have also been very happy to welcome

“local” businessmen, members of the security forces, and others who would not be expected to enter a regular church. Many opportunities were available for Adventists to meet with other groups, in our home, in the interdenominational church, or at Christmas and Easter events. The small Adventist Filipino singing group was able to witness in song at many of these ecumenical gatherings.

As with most overseas work, contracts eventually come to an end. However, in 1988 I was given a contract to continue my technical training in another Arab state. As had been the case five years before, we arrived in a country that, as far as we could determine, had no other Adventists. Initially, only 100 or so “Western” expatriates lived in the country, although with the discovery of oil reserves in the 1990s, this number grew substantially. As before, we conducted family worship, developed new friendships, built an essential web of social activities, all of which led naturally to introducing and sharing with others the Christian message. What started as our family’s Friday evening worship has become a meeting regularly attended by a dozen or more employees of oil companies and other international organizations. It is a heart-warming surprise to meet with Christians from distant parts of the country, or even from outside the country, who tell you that they’ve heard positive reports of these meetings. While I have been establishing a training programme for the whole country, my wife has organized an elementary school.

Keeping the Sabbath still remains a challenge. In this second Arabian Gulf country, people work from Saturday to Wednesday. However, this has not, so far, proved to be an insurmountable problem. One of the senior UN staff commented during a recent post-Sabbath meeting that he “did not want to disturb” me on Saturday, as he knew that I do not work that day.

There is still, at present, no formal Adventist presence in the country. However, we have been able to help ADRA visit government ministries. We have also assisted other Christians who are working or wish to work in the area. For example, we are helping Anglicans to reclaim a church from the government for interdenominational worship. We have also given advice to Pentecostal-run English language programmes and work closely with a Baptist hospital. Their minister was recently able to conduct two Remembrance Day services here at our invitation.

What general principles can be gleaned from our family’s nine years of “secular” work in the Middle East? Of course one should remember that, in most cases, a Western tentmaker will be working in a situation where initial interactions will be with other Christians in the country. Support from them will come *in advance* of any witness beyond the Christian community. In picking our principles that may assist the Adventist church in reviewing its programme, I have chosen those approaches that have been most important to me and my family.

Fortunately for all of us, God can see the end from the beginning. We cannot,

so we must trust Him to lead us. At the end of my first year overseas, I had to make up my mind whether to stay in the United Kingdom or resign from my permanent job with my English polytechnic. My contract with an international organization assigning me to the Arabian Gulf came to an end in August, with no guarantee of a renewal. The crunch came when I was told by the polytechnic that they wanted my decision by 9:00 am on Monday, 10 September. I awoke at 5:00 am, with still no news from the organization, and discussed the decision, again, with my wife. The letter of resignation was ready, and she encouraged me to “go ahead in faith”. I handed in the letter at 9:00 am and, returning home at 9:40 am, was met by our son, telling me that my office had called saying that a telex had arrived confirming my new contract for another four months. I’d been unemployed for 40 minutes, and subsequently continued in the Arabian Gulf for nine more years.

In 1988 we had to choose between service in Malawi and the Arabian gulf. Malawi had been described as “the Switzerland of Africa” and we were quite excited over the thought of going there. After two weeks waiting for confirmation of my Malawi contract, I called my international headquarters. They said, “We heard that you are not interested in Malawi.” I asked for an explanation. A call came, not from the African section, but from the executive for the Middle East. He told me that he wanted me to remain in the Arab work, and that he had arranged for me to go to a second country there. My appointment had already been approved by all the relevant government officials. The choice, between an “easy” country (Malawi) and a difficult one was ours. The factor that decided us was that Christian, and particularly Adventist, work in the Arab states was meagre or nonexistent, and we knew that Christian friends had, for many years, been praying for the work there. As a result of this decision, we have helped strengthen Christian outreach in a very isolated non-Christian country.

Sometimes one has the opportunity of speaking up for what one believes to be right, others listen, and changes are made. This needs to be done tactfully, and I have made several mistakes because I was so certain that I was right. However, under His guidance, God can work through us if we take positive action at the right time. For example, in offices of two very strict Muslim countries, I enjoyed Sabbath privileges. An interdenominational church in the gulf decided to use non-alcoholic wine for communion services. A young British Adventist, who explained to his company why he wanted to keep Sabbath, influenced the management to decide that all 200 employees could take Friday and Saturday as their weekend. A French school in Aden where my wife was asked to work part-time for a year agreed to work from Sunday to Thursday instead of Saturday to Wednesday. Several embassies, and now the UN offices in the present country, now take the last two days of the week as the weekend, instead of Thursday and Friday.

Tentmakers all need to pray for Sabbath privileges, for themselves *and for*

others. In Arab countries these privileges are *far* from being the norm, and as all one's colleagues leave for work at 8:00 am each Saturday, one can certainly feel the difference.

Tentmakers should be prepared to be involved with other Christians and in community service, as opportunities for service come in many forms and from many areas. It is *normal*, if one is willing and able to join other Christians for worship, to find oneself asked to lead Bible classes, participate in fellowship and all-night prayer groups, and preach in churches and house meetings. Many people know little or nothing about Adventists, and what little they many know is generally negative. One can have a great work by simply showing that one is a (fairly) normal Christian who actually believes in the deity of Christ and other major Christian doctrines.

Community service is a means of demonstrating that one cares for more than a salary cheque at the end of the month. With the situation in many countries deteriorating as time goes on, and the increase of refugees around the world, there are more than enough ways to help. Joining community-service programmes involves Adventist tentmakers with people of other religions, with obvious opportunities for witness to Muslims. Involving ADRA in this can, of course, be very beneficial. Lines of communication with ADRA should be kept open.

Tentmakers should look for opportunities, not wait around for them. I initially misused a lot of time while in the Arabian Gulf by not finding out more about other Adventists in the country at an early stage. It finally came together, after some two years, when a minister visited us, with the news that other Adventists lived in our end of the Gulf. The church now appreciates the need for better data on isolated members in closed countries. It can only assemble this data when members inform the church of their whereabouts.

Creating openings for Christian witness can be a challenge, something you either tackle positively or leave dormant, but full of possibilities for exciting results. In the second country (in which we still live) we suggested that we could organize a Christmas service at the British embassy. That resulted in a group of 80 persons gathering in the residence garden, with three ambassadors, most of the expatriate community and a number of local friends who met to sing carols and listen to readings. Last year, we held a New Year's Eve worship service for a mainly Dutch group, attended by a number of our friends. Ninety people came to the United Nations compound to enjoy the 1991 Christmas play put on by the school children and there are plans for the expatriate community here to put on a "Christmas Message" play and programme at the end of 1992. Creating these openings may not lead to immediate baptisms, but our task, as always, is to sow.

We assume that Abram had, to the extent possible in his day, undertaken "contingency planning" prior to his departure. Modern tentmakers should do the

same. Sources of information on the country you plan to work in are available in such places as company or organization briefing papers, reports in annual publications, and in journals such as *The Economist*. Pre-departure preparations should include a “what if” exercise. To quote an Arab proverb, “Trust in God, but first tie up your camel.”

Tentmakers need a committed source of help “at home”: friends in the church who will pray for you, keep you up-to-date with local church news, get information, arrange for magazines to be sent out, and inform you about the condition of your house. On the other hand, tentmakers need to take time to communicate with friends and family at home, sending them news of what they are doing. A positive witness can result from non-Christian members of your family wondering why you are so keen to live in places that others would carefully avoid.

It is worth considering “different” educational opportunities for children of tentmakers. While they are overseas, there are normally four methods of educating children: an “international” school in the country; using distance learning materials or correspondence courses; a church school in your home country or in a third country; or a non-church, private school in your home country. We have used a mix of all four, and based on this experience, believe that church members, in general, make far too little use of the educational facilities available through the church in other countries. We have sent our children in church schools in Collonges, France; Lausanne, Switzerland; Bogenhofen, Austria; and Sagunto, Spain, where they have benefited tremendously from the friendships developed with Adventists in other countries. There is perhaps little point in belonging to a church that states that it works and educates in around 600 languages if we are determined to learn only one.

We have found that distance learning materials, presented by my wife, a teacher, give us a highly effective—and low cost—means of providing our children with a very satisfactory education. Holiday periods at church-run children’s camps in Europe, and the time spent at European church schools, have given them language skills far better than those they would be likely to have developed in at school “at home”.

As a tentmaker, you carry the responsibility of representing Christ in a foreign country. You may be working there on a temporary assignment, on a fixed-term contract, or as a consultant for a voluntary organization. Whatever position you find yourself in, always remember that you are working for God, not man. Working within a different culture and work ethic, slow rates of progress, inability to make decisions—all are frustrating. Demonstrating very clearly that you have the best interests of your host country at heart, not only in a religious sense but also in a secular sense, will make its mark on those with whom you work. Identifying

closely with the country and its people is important: “*We* need to solve this problem”, not “*You* have to”.

In doing so, you will inevitably have opportunities to explain why you are so interested in your hosts’ welfare. Why are you so keen to work hard, to try and improve their situation, to find other sources of help for the country? Because the love of Christ so constrains you. Otherwise, better to stay at home.

Highly public witness to Muslims in most Muslim countries could well result in the closing of the church and the eviction of the minister; if, of course, they were allowed to work there at all.

In our time, we are developing unprecedented opportunities for radio witness, and satellite TV is a fast-growing potential means for evangelism. Satellite dishes are an interesting addition to local architecture, sitting rather strangely on mud-brick houses. However, to back up the electronic ministry, some “live” evidence of what Adventists are all about, on the ground, is a great asset.

There are many barriers between non-Adventist Christians and Muslims (alcohol, food, general life-style, etc.) and we should use—to the full—the tremendous advantages we have as Adventists in witnessing to Muslims. It is difficult for Muslims to believe that some Christians do not drink, as a matter of principle; do not eat pork, because they understand this prohibition *from the Bible*, and do not smoke, because of the principle of caring for the body that God has given us prevents this practice. An appreciation of these points puts the Muslim and Christian on a much more equal footing, in contrast to the normal mind-set in which Islam, because of its “superior” teachings, is so clearly better than Christianity.

Having established this base-line, and after building a relationship of trust and friendship, inviting Muslims to one’s home, and being invited to theirs in return, is not difficult. Inviting Muslims to Christian meetings, even to take an active part in them, also becomes possible. Very profitable discussions on religion can result. One should, of course, develop a good understanding of the Qur’an and of the difficulties facing Muslims who try to understand Christian beliefs—and let no one underestimate these. Many publications are available to help you and them. Remember, always, that one’s standards of behaviour are constantly under review, by both Christians and Muslims, and one should be careful “not to put any stumbling block or obstacle in your brother’s way”. (NIV)

In Muslim countries, we need to be circumspect in our witnessing. There are certainly, on occasions, opportunities of speaking to contacts after a very short period of time, to influence an individual for Christ. However, tentmakers are not tourists and the longer term view is important. One cannot push “foreign” ideas down a brother’s throat, and getting thrown out of the country does not help one’s witness there.

Some organizations will enter an area and immediately distribute tracts, New Testaments, and other publications in Arabic around the countryside. Talking to other Christians who have worked, for many hard years, in the same countries, one quickly discovers that they are definitely not in favour of this approach. Far better to be known and accepted by the society and to have its members want to know why you are able to relate to them in ways that show that you care.

Respect for local customs is critical. Certain things are simply “not done”. Eating with the left hand, keeping shoes on in a host’s house, sitting with the bottom of a foot toward the host, being too interested in female members of the family, will not be well received. However, being completely dominated by local customs is also not necessary. Some careful “abnormalities” from you as a foreigner can be accepted. Working as a couple or a family can only be considered a tremendous advantage in “breaking the ice” within the structure of society.

The past nine years have brought us some of the most rewarding events of our lives. The benefits from spending time in such fascinating and different lands have been beyond all expectations. And again, returning “home” each year, the fellowship of church members takes on a new value. Tentmaking may be a difficult trade to train for, but none comes so close to reassuring us that our footprints will endure the shuffling of the sands.

EDUCATION AS AN OPENING WEDGE?

Hans Christian Øster

Education ranks as the oldest form of diaconia in the modern history of missions (Verkuy, 1978:212) and it was also one of the major instruments of evangelization in the earliest years of the Christian mission. The apostle Paul is a genuine example of this. However, in the rapidly changing world of today the value of mission schools is often questioned. Most educational missionaries have defended the educational system of the churches but others, mostly evangelical and church-planting missionaries, have grave doubts. (Kane, 1974:324)

This paper explores whether and how a Christian school system can serve as an opening for Christianity among Islamic people, particularly the much praised SDA education system.

I. SDA PHILOSOPHY OF EDUCATION

The Seventh-day Adventist church has been operating a growing number of schools since the last century. Starting in the United States this educational enterprise has spread to the whole world and today the number of schools outside the “original homefield” is large and comprises also a number of schools in countries where Islam is the predominant religion. Over the years these schools, often called mission schools, have served the church in various ways as well as the wider world. They have trained young men and women for work in the church and they have also trained young persons for service to society in general.

The philosophy behind the SDA education system can be expressed as the overall important objective “to bring about the salvation of young people through acceptance of and faith in Jesus Christ as their personal Saviour and following that to help them achieve growth in character....” (SDA Encyclopedia 1976:368 f).

The article goes on to discuss the right of all SDA children to receive a Christian education, the relationship of SDA members to government schools and special curriculum questions regarding the SDA schools. The reader is given the strong impression that we are here almost exclusively dealing with schools for SDA children and young people and not with the great number of schools normally described as mission schools. However praiseworthily and wisely formulated, it is interesting to note that only the general parts of this statement on The Philosophy of SDA Education can be applied to both church schools and mission schools while the major part specifically deals with the church schools. There is no specific statement for mission schools and there is not the slightest hint that education can be used as a missionary tool.

The whole philosophy of the SDA educational system rests upon the great deal of general and specific advice of E G White, and her rôle in forming the foundations of this part of the church work cannot be overestimated. However, on searching her writings *no* statement on, or advice for, mission schools appears. Neither does the General Conference Department of Education have any special objectives for or statements about SDA schools in a missionary context, and consequently none regarding mission schools in Islamic countries and areas with Islamic dominance. However a few educational institutions which operate with a large number of non-SDA students do have locally accepted objectives for this special situation, but they are obviously in the minority among the many institutions. (One example is to be found in Scandinavia and a few others in the South Pacific.)

Can it be that the church, on the basis of “the divine guidance” of E G White, considers the educational system to serve a post conversion purpose, thus training young people to “stay in” and serve the Church in various ways and capacities? Another question to be asked in this connection is, How did E G White view the educational enterprise of the church? Did she too consider it to serve a post conversion purpose? Searching her writings does not give a clear picture. No statements on schools as tools of the great mission activity launched by the church upon her advice in her own time are to be found among her large production of general and more personal advice.

II SURVEY OF SDA SCHOOLS IN ISLAMIC AREAS

The areas where Islam is the predominant religion are to be found within three areas of the SDA Church organisation. These areas are the Far Eastern Division (FED) with countries like Indonesia and Bangladesh, the Trans European Division (TED) with Pakistan, and the Middle East Union (MEU) with the many Islamic states in the Middle East and North Africa. The largest number of

educational institutions is to be found in the FED and the fewest in the TED. The following statistics are found in the 128th annual Statistical Report-1990 from the General Conference of SDAs and comprises only the secondary schools and colleges, leaving out the vast number of elementary schools operated in these areas.

II.1 Student Enrolment and Teachers in Educational Institutions in Islamic Countries 1990

		Students			Teachers		
	Number	Total	SDA	Non-SDA	Total	SDA	Non-SDA
Secondary Schools (Academies):							
FED	13	1798	1039	759	144	123	21
TED	1	42	42	0	23	23	0
MEU	4	339	86	253	53	21	32
TOTAL	18	2179	1167	1012	220	146	53
Colleges:							
FED	1	1008	775	233	49	45	4
TED	1	89	89	0	19	19	0
MEU	1	71	29	43	17	16	1
TOTAL	3	1168	892	276	85	80	5
GRAND TOTAL	21	3346	2059	1288	305	226	58

In secondary schools (academies) in divisions and unions that are in predominantly Islamic areas the 1990 statistics reveal that 46% of students are non-SDA and 24% of teachers are of other religious convictions. The statistics from the colleges are respectively 23% students and 5.8% faculty. A similar statistic for areas where Islam is a major religion such as sub Saharan Africa would have been interesting to show. But with the available published statistical material this is not possible.

The statistics do not reveal how many of the non-SDA students and teachers are Muslims. However experience has told us that where there is religious tension resulting from both doctrinal and disciplinary issues non-Adventist students and non-Adventist faculty can join forces and form a front that does not promote soul

winning. Although I have no statistics, a few interviews have confirmed this. Baptisms from these institutions are apparently few and far between.

On the other hand these statistics show a large involvement on behalf of the church in education in these countries. It would be only natural to consider that this involvement has a purpose to serve as a tool in the mission outreach to these people. The results measured in converts from Islam from these areas is not very encouraging as mentioned previously. Derek Beardsell, former president of the Pakistan Union, explains that there were no Muslim students enrolled in the secondary school and college in Pakistan during his period of office. The students baptised (between 50-100 a year) all came from non-Muslim backgrounds. In fact, according to Gil Valentine, former principal at the college and academy, enrolment of Muslim students was not allowed and the school only existed and avoided the 1979 nationalisation of mission schools (which affected all the Christian missions) on the basis of accepting only Christian students for admission. In other words the college and the academy do not serve as a missionary educational institution aiming at and reaching the Islamic population but “only” the 3 million low caste non-Muslim people.

Claude Lombart, president of the Egypt Field, MEU, relates that no Muslim students are enrolled as dormitory students in the local secondary school but that the large educational institution (kindergarten and elementary school) with an enrolment of 1400 has 60-80% Muslim attendance and the rest come from a Christian background. However, during the 92 years of mission presence in the country no Islamic convert to the SDA Church is recorded.

Yet a counter example is provided from another area where Islam plays an important rôle, the country of Sierra Leone. The principal of the Peninsula Secondary School (the former Waterloo Training Seminary) Paul Abdul-Shereef reports that they have conversions of students coming from Muslim families and they find it encouraging to work with students with this background. Abdul-Shereef comes from a prominent Muslim family in the country and experiences education as a valuable and rewarding tool for reaching young Muslims with the gospel.

With such an involvement in education as shown above it could be expected that the church would have worked out very detailed objectives, curriculum recommendations and models for mission schools but this is not the case. Let us take a brief look at what has happened in the past in regard to studying missionary education in Islamic areas.

II.2 The Islamic Conferences of the Sixties.

In the 60s the church paid attention to its work among Islamic people and five conferences and institutes and research projects were held in the Middle East.

(Schantz, 1983:405) However, the report of the Institute of Studies in session in Beirut, Lebanon, August 21-24 1961, reveals little about education in these areas or any specific approach or methodology. (Institute of Studies 1961) More is to be found in the Report of the Islamic Research Tour (Darnell 1963) conducted by R Darnell (in Schantz's opinion "probably the SDA's most outstanding Islamic scholar", Schantz, 1983:405). Darnell points out that the majority of the interested people in the different countries he has visited are to be found within the 15-30 age group. Interestingly enough this is almost the same age group Syrjänen identifies as that in which the conversion of Pakistanis to Christianity in Pakistani culture takes place. (Syrjänen 1984, 89) Darnell recognises the difficulties behind operating mission schools such as lack of Adventist staff, proper educational materials, special training for the enterprise and the considered threat of private (mission schools) to the Islamic society and nation. In view of such circumstances he states: "Today some areas still stress mission schools and others do not." (Darnell, 1963:46)

When counting conversions as results of the educational efforts he states:

Few students, other than those employed by the organisation upon their graduation, remain as church members. These results may not be as disappointing as they appear since most of these students remain as friends and supporters of the church and sometimes exert important influence on its behalf. In a time of test, the seed may prove to have fallen on good ground. (Darnell, 1963:47)

In the report from the Inter-division Islamic Institute later the same year there is much more encouraging material. The report of youth work indicates that "the great hope of penetrating Islam with the gospel of love lies with directing the main efforts to children and youth." (Haddad, 1963:2) The writer claims to be able to give a thousand examples of the good will the educational system produces in Lebanese society. Later he goes into detail with the work of SDA schools and mentions the success the MV (church youth society) work has had on the students of an Adventist school in Beirut. Out of 300 students, 217 were invested. He continues:

In another school I witnessed the baptism of eleven students, six of whom came out of Islam. This is the ultimate end of our mission schools. They are most effectual in bringing the light of salvation to these dear people when manned with consecrated Christian teachers. I believe with all my heart that thousands of Muslims who will stand up to be counted for the truth under the outpouring of the latter rain will trace the beginning and foundation of their conversion to our schools. (Haddad, 1963:3f)

No doubt the writer is correct in stating that the ultimate end of our mission schools is and has been baptism of the students. The success of our educational effort among the Islamic people has been and is still being, I believe, measured in the number of conversions. This is probably the reason why some areas as mentioned above do not enter into educational enterprises or have ceased to do so. This is not surprising if we consider the impact the Church Growth Movement has had on SDA mission and the development of strategies in the past decades as Jon Dybdahl points out. (Dybdahl 1981-82) It may also be on this account that the Adventists to my knowledge have failed to produce any specific model or methodology for educational work among Islamic people in the now almost 30 years since the above mentioned institutes took place.

III LESSONS FROM OTHER MISSION AGENCIES

III.1 McGavran

The founder of the Church Growth Movement, Donald A McGavran, points out with examples taken from mission history in southern African States that the missions operating in these areas have—like missions almost everywhere—“carried on schools as an essential part of their evangelistic work”. According to McGavran, besides serving the colonial governments, the result of this was church growth, especially around the mission stations. This was partly due to employment and education but included varied motives, such as “genuine conversions, shrewd assessment of the advantages of being a Christian, commitment to the detribalised Western way of life, or for other reasons”. (McGavran, 1970:21)

McGavran is definitely not impressed with the educational enterprises of missions because of the lack of growth of the churches measured in conversion figures. He advocates other methods for church growth, stating that

the view which imagines that the church will grow in Rhodesia and Zambia according to the present pattern is not merely useless: it is dangerous. The complex nature of the faithfulness which is church growth cries out aloud to be learned by church and mission leaders, not only in these two countries but in all nations south of the Sahara. (McGavran, 1970:24)

III.2 Stock

This view of education as part of mission outreach is sustained by Frederick Stock, who looks at another part of the mission map and uses examples of the founding of mission strategies in the nineteenth century Punjab region. He shows

that the educational endeavours there were not successful. Indeed he suggests that they might even have been counter-productive, creating a greater resistance to the gospel and Christianity. (Stock, 1975:27) He points out that the age group reached by the mission schools does not have any influence in society and hardly upon their own lives and consequently apostatises shortly after leaving the educational institutions. Having denied the faith they had embraced during their time in the mission school many are caught with guilt and due to this react very strongly against Christianity. “For these reasons schools have proved ineffective in making permanent disciples of Jesus Christ.” (Stock, 1975:28) On the other hand Stock does not abandon the rôle of education in mission endeavour but he wants to put it in the ‘right place’—as an instrument in training converts—as a post-evangelistic enterprise. In this way education is reduced from being a pre-conversion tool to a post-conversion possibility for training members of the church and their families. (Stock, 1975:90) This attitude towards mission schools is often identified as a standpoint or experience of the United Presbyterian Church. (See Schantz: Educational Material for Classroom Teaching). In the report of the Study Conference on Islam in 1959, the question of schools in Islamic areas is favourably dealt with and in the reports from the “Functional Discussion Groups” it is stated:

2. The Christian gospel must be communicated through persons or through a personality. Therefore, the rôle of a truly Christian teacher is vitally important, and the teacher should be aware of this in all relationships—inside the classroom or out....

4. The school is the place to meet the Muslim. In other contacts it is difficult to meet in a working relationship. (UPC, 1959:82)

This document and Stock’s, published at different dates but emanating from the same mission body, show quite different attitudes towards education as a tool in mission enterprises in Islamic areas.

The attitudes of many missionaries have been influenced by the above mentioned Church Growth school and they have followed the ideas of McGavran in recognising variable degrees of receptivity to the gospel in different countries. The result of this has been that the Islamic countries have been categorised as “resistant lands” and consequently “held lightly”. (McGavran, 1975:230) This view on Islamic culture and religion as a homogeneous universal system with little missionary potential for conversion in any great numbers has recently been disputed quite openly by many missiologists. Due to the limits of space and time I shall restrict the examples here to a single study based upon recent material collected from the same area where Stock gathered his evidence.

III.3 Syrjänen

In 1984 Seppo Syrjänen, long time missionary to Pakistan, published his research on conversion to Christianity in the Pakistani Muslim culture. (Syrjänen 1984) In opposition to the above views on Islam and the fact that there are few converts in Pakistan, he decided to study the conversion of those who were there. He concentrated on the rôle of search for meaning and identity in conversion stories. He sees conversion as a process over a longer period and with different promoting elements (Syrjänen, 1984:83) such as the influence of confrontation with Western missionaries and of mission schools and colleges. It is interesting to note that a large number of the converts interviewed pointed to the great significance of missionary educational institutions in their experience of conversion. (Syrjänen, 1984:115 and 205ff) It should be noted that in a number of his cases the persons involved had had some of their first Christian experience with SDA schools.

One of the main obstacles to the great majority of Muslims in accepting Christianity is the identification of Christians on the basis of caste. The majority of the Christians in Pakistan and India obviously belong to the lowest social orders, castes and ethnic groups. (Syrjänen, 1984:119) Christianity is in the eyes of the middle class and parts of the upper class the religion of the sweepers, the lowest group/caste of society. Very little has been done to change this situation in order to reach other social groups in society. In the whole study the author stresses the question of identity and search for meaning as the main forces in the whole complex process of conversion from Islam to Christianity and generally speaks very positively about educational endeavours among Muslims as instruments in the mission enterprise. Furthermore he identifies the very important influence which relationships with Christian friends, teachers, pastors and expatriate missionaries have on the convert in arriving at a point of decision. (Syrjänen, 1984:154ff)

The importance in this encounter lies not only in the personality of the person, but also in the ability of the Christian counterpart to be able to formulate satisfactory answers to the questions accumulated in the mind of the potential convert. (Syrjänen, 1984:157)

IV TOWARDS A NEW APPROACH

IV.1 The Present Situation

The material discussed above belongs to a time which is rapidly passing by and may even seem far behind us. The Middle East, Asia and Africa, the areas

where Islam plays an important rôle, have experienced drastic changes in many aspects of political and sociological life over the last decades. Possibilities for mission 20 or 30 years ago might have changed over this period and the church and its mission need to adjust to this new situation. It is however worthwhile to evaluate the past in the planning of the present, and thus draw from past experience in planning for the future creatively.

In the past we as a church have been instructed on the importance of education. No specific quotations from the writings of E.G. White will appear in this paper as none has direct relevance to the topic discussed here but for the importance of education in general see the books *Education* and *Counsels to Teachers*, for example, which have laid the foundation of the extensive SDA educational system. Trusting this and looking at the material discussed above it is difficult to imagine missionary enterprises without some form of educational activity reaching out to young people even though they are to be found in areas where only few conversions are registered. On the other hand does mission enterprise have to cease because of lack of success? Is success in conversion counted in numbers? There are other perspectives on missionary endeavours. We need a much wider perspective not just in time but also in understanding to see that mission has much wider connotations and is related to all aspects of human life. (Kendall, 1978:21) Mission deals with subjects such as reconciliation, sharing, unity of men. The primary focus must be on the witness to, or the proclamation of, the good news of God's Work in Christ (*Christian Presence*, 45ff and 54), and where would that be better demonstrated than in the classroom with dedicated teachers working with students. This was the experience of Paul in the early days of Christian mission as he lectured in the lecture hall of Tyrannus for some years. (I. Schantz 1992) Many missionaries since then have shared this experience.

IV.2 Education from a New Perspective

Traditional formal education is today offered by national institutions and in some areas it will be difficult to establish and maintain educational institutions of this kind as we have in the past. It has also been a sad and painful experience to see that Bible teaching in the classroom has not always had the intended positive effect on the student but on the contrary has inoculated young people against Christianity and made them fierce opponents of the faith which they met and perhaps personally embraced during the time spent in a Christian school.

However the importance of the school in the mission enterprise cannot be overlooked. It is an instrument of reaching out to young people at an age when the foundations of ideas and personal experience are being laid, personalities are being formed and while they are under much influence from society. It is a time when it is difficult for them to determine fully their situation and their future. But

education offered in the mission school is probably the most effective tool to break the student's bonds to his or her own society, preparing the way for acceptance of Christianity even if it comes much later in life. As suggested above, it is important to have a Christian presence established in the Islamic communities and the presence of dedicated educational personnel offers an opportunity not to be missed. However, perhaps a new perspective should be sought for in the curricula of these institutions. A perspective of Christianity should be woven into the pattern of all the subjects taught in the classroom, as suggested by Barry Hill at the Institute of Christian Teaching in Nebraska June 1992. Instead of Bible classes and classes of religious instruction, classes of religious studies on a broader level, such as comparative studies of religion with, of course, an emphasis on Christianity and giving the view of the world religions would be a new way of reaching the Muslim student with the Gospel. Syrjänen advocates the type of education which gives the student opportunities to encounter answers to his or her questions on their own faith in the first place and following this, of course, their questions on the Christian faith. (Syrjänen, 1984:157f) Perhaps this type of education could be modelled by taking the experience of the study of world religions with Christianity which took place in Tübingen, Germany, in the form of dialogue with well known scholars from various perspectives on religion. In an Islamic context we could take Islam first from different angles and then give a Christian response to this, always giving the last word to the Christian perspective. (Küng 1985)

In this way the church could operate educational institutions with formal education, paying respect to the local society, planting a Christian presence in that society and witnessing without being accused of indoctrination. Chapel hours and special study periods could be used for personal encounter between the student and the teacher in all the different situations provided by life in an educational institution.

IV.3 Educational Strategies and Recommendations

According to the General Conference Department of Education, the SDA Church does not have any educational policies or recommendations for the educational institutions in the Islamic Areas. (Telephone interview with Dr Segovia, Assistant Director of the Education Department, Washington DC, June 23, 1992) The General Conference leaves such policy-making to the World Divisions, and does not have any copies of policies like this in the file of the GC Education Department.

The Trans-European Division operates with a North American Division School manual for their mission schools and the Inter American Division working policy for their administrative planning of the student enrolment. It is clear that

they do not have any strategies or policies of their own with regard to mission schools and educational institutions in Islamic countries. If this is also the case in the other Divisions operating in Islamic areas, this is a sad situation which has to be altered. It is necessary to give the special conditions of mission schools in different Islamic societies detailed study and to form policies and recommendations for the church in the different parts of the world in order to spread the gospel to the Islamic peoples. The strength which the church would gain from using the vast knowledge of Islam in all its aspects, which can be found within the SDA church, for such an enterprise cannot be over estimated. Fruit for future mission enterprises would surely be borne as a result of such an endeavour. A centralised policy with local perspectives could be the foundation of local working policies in different parts of world divisions. The time for such action is long overdue. Taking into consideration the effort which the church has devoted to studying its mission to Islam in the past, especially in the sixties and at the Institute of World Missions at Andrews University, it is surprising that this has not yet been effected.

IV.4 Alternative Educational Options—Some Suggestions

The special educational programmes for health education for which the church is well known among the Islamic people may well be studied too in order to try other and new roads for reaching the adult population with the Gospel. It would be worthwhile to undertake formalised work for women, taking into consideration the difficulty Islamic women have in making independent decisions for Christianity and not forgetting the influence they can exercise on future generations. Classes for literacy, family health, home-management, and similar subjects could well provide an opening to exercise a greater influence on the families of Islam and in this way prepare children to accept Christ in the educational institutions they will attend.

Classes or education on a broader level, suited to the local circumstances, for male adults, such as study circles on various subjects like religion, sociology, philosophy and practical skills, should also be considered as means of establishing contacts with Muslims in order to proclaim the message of the gospel and salvation in Jesus Christ.

In the longer term, establishing schools for Muslim students only in areas where the national governments allow this, may prove successful. A genuine Christian/SDA perspective in all aspects would be woven into the classroom teaching. This would render the Muslim students the possibility of an encounter with Christian individuals among the staff. As mentioned above, such an encounter is vital for the process of conversion from Islam to Christianity.

V CONCLUSION

Finally at least two important questions remain to be asked:

Is the SDA Church ready to accept the fact that in the short term, education among Islamic people with its present programme seems not to result in conversions in any substantial numbers, thus acknowledging that the father of the Church Growth Movement was right in his perspective on mission schools?

or

Is the SDA church ready to continue education aimed at Muslims in Islamic areas, looking for results in a much longer run, thus joining the large number of churches operating mission schools on the basis of dialogue with and presence among the Muslim populations?

In the affirmative of the last question it appears to be high time to evaluate the past educational activity, looking for new strategies for the future. Thus perhaps for the first time in its history the SDA church should create:

1. Educational objectives for schools in Islamic areas.
2. Curricula for such educational institutions.
3. Education and training of personnel for mission activity among Muslims in general and in educational institutions in Islamic areas specifically.

Education is (in my view) certainly a pre-conversion instrument in the varied work of the church, though not the weapon in the armour of an aggressive Christian militancy which it is often considered to be. It certainly has its God-given place in the broad perspective of Christian mission to the world, a mission which does not seek narrow and cheap results from its effort but works from a long perspective to bring to people the good tidings of salvation in our Lord Jesus Christ. It is a mission following in His footsteps, and in its best form, education can meet people where they are, seeing to all their needs, "teaching all nations", (Matt. 28:19 KJV) and reconciling them with God. (2 Cor. 5: 20-21 KJV)

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RADIO EVANGELISM IN THE MIDDLE EAST: ANALYSIS AND STRATEGY

Bert R Smit

Introduction

The Adventist World Radio audio-visual program 'A Voice Without Frontiers' introduces the subject of radio evangelism to Muslim countries to the world-wide church. (AWR Script, 1991) The main reason for this program is to raise funds for the operation of the international radio network of AWR. According to the script, we are facing a challenge to proclaim the Gospel in the Islamic world. In more than 55 countries Islam is the main religion. Today over 900 million people are Muslim. That is one out of every five individuals in the world. The program suggests that "If we ever plan to send the Gospel over closed borders into the Islamic countries, we must use radio."

The Middle East Union made a commitment to start a radio programming facility to prepare programs for its territory. Programs are now produced in Arabic, Farsi and Turkish to be added later. As early as 1963, during the Inter division Islamic Institute in Beirut, Lebanon, the intention was formulated: "We have a wider scope, and will make a greater impact, through radio, television, etc., on mass media." It took nearly thirty years before these plans were actually realized on a significant scale and a proper facility came into use for radio programming.

Current Trends of Muslim Evangelism in the MEU

The nineteen countries that make up the Middle East Union of the Seventh-day Adventist Church (MEU) are part of the world-wide Islamic faith. Church related work in these countries has always been difficult, due to the strong ties

between political and religious ideologies. Whereas in most countries around the world, we can notice an increase in both membership and church related activities, these have, over the past 25 years, declined in the Middle East. Many churches, schools and hospitals have been closed, due to a more fundamentalistic approach to Islamic politics. Although we can observe this, we must at the same time realize that, even in the 'glorious past,' no breakthrough in reaching the Muslims has ever been witnessed. Kenneth Oster states very plainly

The fact that in almost a hundred years of their presence in the Middle East, they have not addressed themselves to the task of evangelizing the Muslims in the heart of the Muslim world, accentuated the urgency of careful self-examination—an examination of objectives, methods, and attitudes. (Oster, 1975:120)

For reasons of self-preservation the church turned its evangelism inward. (Roth, 1983:89) In an unpublished article, Manoug Nazerian, Principal of Middle East College, clarifies this position:

The Moslem countries of the Middle East do not fully support the principles of true religious liberty. The Christian Churches in this geographical area are allowed to conduct their religious services in their respective church buildings, but it is absolutely forbidden for them to carry on activities aimed at converting the Moslems to Christianity. Strict laws are imposed to meticulously safeguard the interests of Islam. Disregarding these laws is tantamount to the highest degree of moral crime which results in persecution, imprisonment, deportation and death. This is the reason why many Christian ministers and laymen are reluctant to evangelize the Moslems in their respective countries. They defend their position stating that it is not worth to invite persecution against the church for the sake of baptizing just a few Moslems. (Nazerian)

This position meets with a great deal of criticism, mainly in the West. We should realize that although there is a concept of Muslim toleration, even freedom to become a Muslim, the change from Muslim to whatever other religion is not accepted. (Cragg, 1989) Muslim evangelism therefore presents its dangers clearly. (Roth, 1983:88) The challenge is there:

The twentieth-century SDA church in the Middle East must decide what its goals and priorities are. Does it want a good name in Lebanon? Does it want all Egyptians, including members of the Coptic church, to speak well of it? Is its primary concern that the Iranian authorities might discover converted Muslims on its church books? Is it afraid to preach an aggressive

yet tactful gospel to Muslims because Islamic laws forbid it? (Roth, 1983:131)

We must realize that evangelism in the Middle East Union has to a large extent been focused at the existing Christian communities. Present day church leaders in the MEU are very much aware of this fact. Self-preservation seems still to prevail. All the major campaigns during 1991-1992 have been attended chiefly by Christians. No Muslim baptisms have been reported. The reported church growth for the Middle East can mainly be found in two territories: Sudan (among the displaced Christians from war-torn southern Sudan) and the Gulf states (among expatriate Asians). (MEU Session 1992 Report) It is considering these developments that great things are expected from the radio ministry.

Expectations of the Radio Ministry

The main thrust of the church is evangelism. This is the main reason for our existence as a church.... The Middle East Union supports evangelism.... We put our hope in radio evangelism to reach the millions that are unreached in our territory. (Ferrer, MEU Session Report, 1992).

This statement and many similar ones, voiced or written, indicate that the leaders of the Seventh-day Adventist church have their hopes now settled on radio, in penetrating the impassable barriers of the Islamic countries. Great sums of money have been set aside to facilitate this goal. Adventist World Radio, originally set up to broadcast the Adventist message into Eastern Europe, has now shifted its attention to other parts of the world, like Asia and the Middle East. Great effort is shown to facilitate broadcasts into the Middle East using newly leased short-wave transmitters. Radio is seen as one of the only means available now, to reach the Muslim population of the Middle East, since other avenues have closed.

The realization that last year one of the pioneers in radio-evangelism, FEBA Radio, celebrated in 1991 its twentieth year of broadcasting in Arabic into the Middle East, (FEBA Radio News, Oct./Dec. 1991) should make us aware of our short-comings. We should now humbly direct ourselves to the task of starting Arabic broadcasts into the Middle East.

We may have one advantage in the international short-wave radio network of Adventist World Radio that is at our disposal. Newly leased short-wave transmitters in the former Soviet Union allow us to penetrate the Middle East at large. Radio offers a tremendous challenge as it allows us to jump over national borders. We should utilize our radio ministry to soften the ground, plant the seed, encourage it to germinate, and feed the young shoots. (Larby, 1990)

Limitations of the Radio Ministry

Those who are of the idea that the radio ministry will 'finish the task' with regard to converting the Middle East, will have to reconsider their ideas. We can never use radio as the super-weapon in the hands of the church. It is a long-term evangelistic tool. One presentation of the Adventist message will not convert the Middle East.

One of the major limitations for radio evangelism is the way in which we bring our message itself: radio waves. The reaching of the masses of the Middle East depends, at this moment in time, on the availability of short-wave receivers. In Egypt 90% of the population has access to a radio. (Audience Research, 1990, 32-33) During the Gulf war multitudes in the Middle East, even citizens in Baghdad, were seen listening to transistor radios for the latest news from the BBC World Service and others. (Wood, 1992) The transmissions on the medium-wave are most popular. Audience research in Egypt indicates that 72% of the respondents have access to a short-wave radio. (Audience Research, 1990:32-33) Although this may be true, the most effective and efficient broadcasts to Egypt are on the medium-wave. The Christian broadcasts from stations like Radio Monte Carlo on the medium wave have proven very effective and are well received, even surpassing the BBC in listener appreciation. Sources say that as a side effect of the Gulf war in 1991, the ownership of short-wave radios in the Middle East has increased. (Arabic Broadcast Convention, 1992) Field research in Egypt, Lebanon and Jordan indicates that short-wave radios are not available on a large scale and not very popular, contrary to the study mentioned above. We have to experiment to see how effective our short-wave transmissions, and hence our radio ministry, will be.

The other major limitation is the willingness, or lack of willingness, of local churches and their members to be involved in the follow-up ministry. In a personal conversation, one church leader said that he would feel that the policy of his administration would be to ignore any requests for follow-up amongst Muslims. If this line of thinking reflects the state of mind of the Middle East with regard to evangelism at large, we face a tremendous problem.

The preponderance of nominal Arab Christians do not believe their Muslim countrymen can be converted, and would not receive them into their churches if they were. Centuries of being on the defensive has dried up any missionary zeal they once may have possessed. (Roth, 1983:88)

This philosophy cannot be separated from what we have observed earlier, namely the possibility of persecution when proselytizing amongst Muslims occurs.

As long as Christianity leaves Islam alone and tends its own house, persecu-

tion generally ceases to exist. When missions attempt to evangelize Muslims, to convert them from Islam to Christianity, persecution reappears. (Roth, 1983:88)

Without field support, we will have a preaching ministry only. If we want radio evangelism to become a reaping ministry, it cannot be effective unless the local churches are ready to become involved. No community can be thoroughly reached unless the numerous contacts of the laymen are utilized evangelistically. (Roth, 1983:127)

What is our scope?

Will we aim at reaching the Muslim world with our radio broadcasts, or should we limit ourselves to preaching to nominal Christians, as is a past and present custom? Larby believes that we should become more bold in our approach to Muslims. According to him times have changed and there is a sense of openness. We should confront Islam with boldness and openness—not excusing our presence, but in an attractive, appealing and relevant way penetrate the Muslim world. (Larby, telephone conversation, 1992)

The Church treads carefully. Kenneth Oster quotes a personal letter from Robert Darnell, president of the MEU in 1974.

Thus, we approach our work among Muslims from the position that ... our goal is to live a spiritual life for ourselves and to be a spiritual influence in the community.... In the whole context of inter-communal relations, we want the Seventh-day Adventists to be the friends of Muslims. (Oster, 1975:110,111)

The last statement agrees with what Said Tooma writes in an article entitled ‘Personal Work Among Muslims’. Tooma feels that we should make friends with the Muslims. (Institute of Studies, 1961:124) In personal conversations with many of our national workers, the same words have been used repeatedly. Workers in Egypt stated that the aim of our radio programs should be to make friends. Our programs should have a message for everyone and state clearly that it is the Seventh-day Adventist Church that is producing them.

Members and workers have often been urging us not to prepare special programs for Muslims. They would rather see us make programs which appeal to both Christian and Muslim at the same time. This is a challenge which national workers have placed before us—a challenge we have to accept.

The Process of Communication

Even though radio is a medium in which the communication travels only in one direction, it is part of a general process of communication. Communication

is a process in which a transmitter (the broadcaster), receiver (the listener) and a message are involved.

Efficient communication takes place when the message transmitted is being received and understood by the receiver, as it was intended by the transmitter.

Effective communication takes place when the receiver reacts to the message received in the way intended by the transmitter.

Besides efficient and effective programming, the nature of our message demands extended interaction. Preaching for the sake of preaching will not bring the expected results. Our programming should aim for ‘feedback’—the reaction of the receiver to the message received. This is a process of participatory reception and activation. (Sogaard, 1992) Our programs should attempt to activate the listener not only to understanding but also to a response. Sogaard induces that for each program, a goal-statement should be defined in behavioral terms—what the listener has to do with our broadcast.

Radio evangelism is a linear process of communication. The responsive feedback will follow the broadcast, but the time between the original program and the resulting response will differ. Sometimes there is the intention to react to a program, but time, possibilities and even (il-)literacy prevent this from actually taking place. Some responses will become known to us, others not. The listener has complete freedom to tune us out or even switch the receiver off.

How can we accomplish an efficient and effective broadcast ministry? For each we could ask ourselves four questions when we are developing and researching our programs:

Efficient Programming

- 1) What will I say?
- 2) What am I saying?
- 3) What does the Rx hear me say?
- 4) What does the Rx think s/he hears?

Effective Programming

- 1) How is the Rx going to respond?
- 2) What is the actual response?
- 3) What do I hear the Rx say?
- 4) What do I think the Rx is saying?

Only through careful planning and sensitivity to the needs, emotions and culture of our target audience, can we expect our message to have its greatest effectiveness. There are four requirements that our programs should meet to be effective:

1) Technical Requirement

Both the transmitter and receiver should be able to communicate. What transmitters will be used, and what is their range? What is the signal strength in the targeted area? Are radios (short-wave receivers) available in the target areas? At what times of the day do people listen to radio? In what way can they respond to our broadcasts? Is mail, fax or telephone available—if so, is it censored?

2) Cognitive Requirement

This is the accepted shared intellectual level of communication. In preparing our programs we need to ascertain what our audience will be like. What type of audience can we expect to listen to our frequencies? What kind of education do they have? We may be tempted to make one program for all. This is not realistic. We should carefully target our audience. (Larby, 1990) Audience research has for instance indicated that 64% of the population in Egypt has no formal education. Only 19% of the population has completed a secondary or higher education. (Audience Research, 1990)

3) Interpretative Requirement

In this process, we intend the listener to have the same interpretation of the words spoken. This can only be accomplished if we understand or originate in the culture for which we are programming. Hence the need for original language editors, producers and broadcasters.

4) Affective Requirement

Although the first three requirements are reasonably easy to comply with, the affective will be the most difficult. We should aim for the identical emotional interpretation of the words spoken. What the transmitter says should have the same emotional meaning to the receiver. Thus, not only should the language and culture be known and identical to both the transmitter and receiver, the words and sounds used should also generate the same emotions as intended by the transmitter.

Communication is a complex process in which several noise levels from inside and outside can result in a distortion of the essential message. We should aim at filtering out as many of these noises as possible.

What is culture?

The culture of the broadcaster will greatly influence the way in which he communicates. There are many different definitions of what culture is. Christians can be found around the world, yet all have a different culture. Being an Adventist does not mean that we all share the same culture—even though we may share part of a religious culture.

Perhaps we could say that culture is a system of rules, passed on from generation to generation, which a group of people obeys, and which is also a frame of reference of and for behavior and world view. (Pinto, 1990:33)

Pinto postulates that we could view cultures as divided into two essential groups: traditional and modern. Each is identified by a mazed structure of

relationships. The traditional culture is finely mazed, whereas the modern culture is identified by an open mazed structure. (Pinto, 1990:38) In the last, people can be approached and will respond on a personal level. The Muslim society, however, is a traditional culture and decisions are often a corporate matter. (Cragg, 1989:317) The opinion, beliefs and feelings of the family or clan are more important than individual choices. When we want to bridge these differences we should be aware of them. Our culture stipulates our view of mankind, the world, nature, personal relationships, activities, use of time and use of space. When a message from one culture is transmitted into the other, without proper adaptation, intercultural misunderstanding will occur. Intercultural communication can be greatly hindered if the transmitter is not aware of the differences in behavior, values and culture. (Pinto, 1990:32) It is our task as messengers of the Adventist message to bridge as best as possible any of these hindrances.

Programming Basics

Radio is an active tool in evangelism, yet it is a long-term witness tool. It can never be used to count the number of converts or baptisms as a direct result. (Radio in Mission, 1989) Radio is, nevertheless, a powerful missionary tool and can play an important rôle in the building of the church. Radio can be the instructor teaching what it means to be a follower of Jesus Christ. It can initiate the listener into Christian worship.

Our programs represent the SDA church, and as such should be in harmony with the principles of the church. It is essential that the content of our programs should be attractive and interesting. Above all, the programs should be relevant to the target areas.

About translation of material

Although it is very tempting and seemingly attractive to translate existing materials for use on the air, we should consider the usefulness of this. Original researched, developed and written programs, with the listener in mind, will appeal more to both the editor/broadcaster and to his audience. There is an abundance of SDA materials available in English, yet the content reflects the western way of thinking and the western culture. The cultural outlook of these articles and books is very different from that of the Muslims (and even Christians) of the Middle East. (Addison, 1942:51)

The work of translation very soon becomes a tedious and mechanical job. The risk of offending the Middle Easterner should be considered carefully. One of our editors recently checked a sample script for translation in Arabic. Even though the

material was written by a Middle Easterner living in the USA, the script contained too many sensitive political references and illustrations. Editing of existing material may take even longer than developing original scripts. We could even be tempted to consider direct translation of materials written for Western audiences to be an adequate presentation of the Gospel. (Larby, 1990)

Original programs will reflect more the interest and the respect of the editor/broadcaster in the culture of his audience. Our programs should be developed in the dust of the Middle East. National workers have a special responsibility in correcting the westernness of missionary effort. (Addison, 1942: 59)

We should be dealing with the subjects which interest our audience. Extensive research and preparation are needed. The editors/broadcasters should be aware of what cultural changes are taking place in our target areas. Field visits and contact with local people are essential. Incorporation of local-field production-units could be very important. Local workers could be involved in producing raw material. This would guarantee a strong link with the culture and the local church.

If we consider radio just a mean of “preaching” the “saving message,” a means of “completing the task,” we will be proven wrong. We may run the risk that:

... we concentrate on the importance of saving the listener’s soul and there isn’t time for anything else. That program on its own will only find a relevance to the few listeners who are at their extremity and are ready to acknowledge their need of a saving God in today’s situation. (Larby, 1990)

We should be careful not to impose a foreign religious system. Its organization, psychology and spirituality could alienate the very people we aim for. If Christianity is to grow in the lands of Islam, it must grow from the soil in which it is planted, it must be relevant to the experience of the people. Ideally, it should express itself in way which is identical to the very culture it is targeting. (Addison, 1942:58)

In addition, Cragg states that we should not aim for cultural displacement or alienate the convert from his society. (Cragg, 1989:304-306) This means that we should carefully consider every program, yes, even every word, every musical item before we air it.

Strategy

The radio speaker is a guest invited into the house of the listener. He needs to take care to prepare himself and his message as well as possible. He will have to try to activate his listener to do things, to respond to what he has to say. The speaker is not a preacher, but his rôle is that of a guide, who leads his listener to a fuller and better understanding of the Plan of Salvation—to show him the

friendship of Christ. Just quoting the Scriptures is not sufficient—the speaker will have to do his best to liberate the printed text (Sogaard, 1992) and make it accessible to the listener.

As stated before, the program should be relevant to the listener. It should deal with present and actual events. It should be closely related in music, language and content to the culture of the listener. It should not bring a new, foreign culture, but a Christian adaptation of their own.

Sogaard makes clear that 50% of radio time should be dedicated to story telling or drama. (Sogaard, 1992) Apparently this type of approach in programming appeals to the Middle Easterner. When programs originate in what our target audience appreciates, our message will become more successful. It will lead the listener to respond because it comes close to his heart.

Radio is a long-term witnessing tool. To be successful we should use horizontal programming: same program, same time, same frequency—every day. A daily schedule will meet the need for ongoing contact and helps the listener to structure his listening habits. The length of the program is also very important. As time is looked at in a different way in the Middle East, too short a program could mean losing the audience.

Good advice for programming can be found in the general principles for (Muslim) evangelism. The message should be simple and direct, not lasting for longer than ten minutes. It is advised to deal with one subject at a time. (Marsh, 1977:92-95) Roth advises not to preach anything that might excite Islamic fanaticism. (Roth, 1983: 66)

We should not argue religion. If we speak on religious matters, they should be on those points where Christians and Muslims both agree. We can speak about health, about character, about the home, how to live happily. (Tooma, “Personal Work Among Muslims”, in Institute of Studies, 1961)

Use of the Koran is discouraged by some Adventists (eg Farag, “The Use of the Koran”, in Institute of Studies, 1961) but encouraged by others. (Youssef, “Muslim Evangelism in the 1980s”, in Winter & Hawthorne, 1981:658) Those against plead that using the Koran will give the impression that the Koran is accepted by Christians as an inspired book. (Marrison, 1968:148) This was also the main criticism on the work of Middle East Union TEAM. (Roth, 1983:63-68)

On the use of music, it is noted that the contents of many of our songs are doctrinally unacceptable to the Muslim. (Tilstra, “Music for Moslems”, in Report of Islamic Conference, 1961) We should endeavor to use only vocal music originating in the Middle East. The use of modern instrumental music is permissible. Recording of Adventist musical talent is a challenge. Often young people are involved in creating original music, and it may encourage their commitment to the radio ministry.

Above all, it should be our aim to preach a message of hope. Nazerian concludes this in the best way possible:

...it is of utmost importance ... to have a clear understanding of the Plan of Salvation with its correlative elements such as sin, grace, faith, repentance, confession, conversion, new birth, righteousness by faith, etc. But above all, they must never lose sight of the fact that the core of the Christian religion is to experience a personal, joyous and trusting relationship and fellowship with Jesus Christ, the only Savior of lost mankind. (Nazerian, 1990)

Conclusion

The Middle East Union is facing a tremendous challenge in using radio as an evangelism tool. Those involved in this project have the responsibility of developing programs that are truly Christian in nature and bridge-building between cultures and religions. Further study is required to establish a frame of reference for the content of the programs and their audience.

Yet, without an integrated partnership between the programs and in-the-field follow-up, the success will be limited. Further study in follow-up is necessary. Within the limits of the current situation, radio may be forced to work independently of the local fields. Instruction in Christian beliefs, practices and worship through radio would be elementary in generating a spontaneous personal conversion. May the radio ministry of the Middle East Union in cooperation with Adventist World Radio be instrumental in bringing about indigenous nuclei of radio believers as has happened in India in recent years (cf. *Radio in Mission*, 1989:8,9).

The broadcasters will have to do their utmost to facilitate the production of programs that are original and Middle Eastern in content. In crossing the international borders and touching the Muslim world in its heartlands, we face an enormous challenge of understanding the Islam world and reaching out to Muslims.

Let us picture a Muslim in the Middle East, with no other opportunity to hear the Adventist message but by radio. By tuning in to our daily broadcasts and listening to our message, he becomes our friend. We may guide him to friendship with Jesus, until he learns to love Him.

Appendix

A Programming Proposal

The following example is a of a magazine format and is given as a production principle. When considering two half hour programs per day, the first half hour could be a program dealing with a variety of subjects. Although sometimes general in nature, the Christian attitude towards the subjects should always be clear. The second half hour could be divided into two sub-programs: the first being a 15 minute program for youth, the last 15 minutes dedicated to a Bible study. Each program would consist of different elements joined. Time will be allocated to Bible reading, music, feature items, thought provokers, prayer, etc. One speaker will introduce all the religious themes as the “radio pastor”.

The first 30 minutes will feature two main subjects, to be dealt with in about 6 minutes each. The next two 15 minute programs each contain one featurette of about 5 minutes in length. Featurettes could be grouped like this:

Type	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
Magazine	Children	Drama	LifeFam	Drama	LifeFam	Drama	SabSch
	Children	Report	LifeChr	Health	Report	Mix	SabSch
Youth	Drama	Report	Health	Music	Modern	Report	Sermon
Religious	BStudy	BStudy	BStudy	BStudy	BStudy	BStudy	Sermon

Drama = story telling, parables, sketches, book readings

Mix = dialogue, interview, discussion, testimony, teaching

Report = general or religious subject.

Note that on Sabbath ample time is given to presenting a Sabbath worship program. This could teach the audience what the Sabbath is and how to celebrate the Sabbath. Recording of regular Sabbath worship programs throughout the Middle East may provide sufficient material. The name of the Seventh-day Adventist church will be clearly featured.

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CONTEXTUAL ADVENTIST MISSION TO ISLAM: A WORKING MODEL

Jerald Whitehouse

Although this report is a rather straightforward factual report, it must always be kept in mind that we are not just discussing a new method that holds more promise than an old method. We are very much discussing the working of the Spirit of God among the Muslim people and how we can work in partnership with Him.

Summary

In January 1990 a three-year plan for outreach to the Muslim community in Islamex was initiated. The objective is to create within the Muslim community a remnant fellowship of believers in Isa, who will continue to witness to their belief in Isa as their Redeemer, and achieve a level of self support and nurture so as not to be dependent on outside financial assistance at such time as such funds are withdrawn. Local “change agents” have been trained and placed in villages with basic stipend support. After gaining acceptance and respect in the village they gradually form relationships and a spiritual fellowship for study of religious matters. The task is to build on the existing spirituality, to meet heart needs, and to develop a fellowship of faith that will mutually support and encourage one another in spiritual growth while remaining in the Muslim community. Islamic outward forms are maintained as far as possible. Once a basic fellowship has been established, economic development activities are also implemented to lead to economic self support. Basic religious materials are being developed to encourage and guide spiritual formation and understanding of their rôle as God’s last day people within the Muslim community. This work is carried out separately from any existing Adventist structures and utilizes Muslim believers in Isa to reach

fellow Muslims. To date twelve change agents are shepherding local believer groups totaling approximately two hundred sixty six men believers in Isa. This paper discusses the program in more detail.

Setting

Country

Islamex is a densely populated country with 87% of the population Muslim, 12% Hindu and 1% divided between Tribal animists and Christians. Socio-economically it is listed as one of the LDCs (Least Developed Countries). In all development indicators it ranks among the 20 lowest countries. It is primarily an agrarian society with 85% of the population still classed as rural. Considerable foreign relief and development aid is utilized in the country annually through government-to-government aid and many NGOs (Non Government Organizations). Frequent local and national disasters plague the country. Despite this the people possess a high degree of ingenuity for survival and remain resilient despite tremendous odds. There are two principal language variations, one of Muslim vocabulary and the other of Hindu vocabulary.

Islam

Islam entered Islamex first via Sufi missionaries from Persia and vicinity in the 11th and 12th centuries AD. Later military conquest in the 16th century solidified the establishment of Islam. Much of the local culture remained to integrate with the Muslim practices with the result that the religion of the people today in Islamex could be described as popular Islam or Folk Islam. The worship of holy men and their shrines is prominent. Beliefs in *jinns* and other evil forces are widespread. Protection against the evil eye is sought by all. Various rituals to obtain blessing and protect from evil forces are performed at the holy places.

Church

Adventist mission entered Islamex in 1906. Mission strategy has concentrated on establishment of institutions, primarily schools and medical work through a hospital or outpatient clinics and dental clinics. Conversions are primarily from the poorer sector of the society and are almost entirely from the Hindu or Tribal/animist groups. Public evangelism is used as the primary reaping method, with most of the meetings being held by guest evangelists. During the 86 years of mission presence I have been able to identify 22 baptisms from the Muslim community into the SDA church.

Plan of action (Quoting from the original project proposal)

This contextualized ministry plan of action envisions a ministry to the majority community in Islamex which contains strategic objectives parallel to the steps outlined in the Global Strategy plan and which is rooted in the cultural soil of the Muslim peoples of the country.

The plan is to move on a pilot project for three years to cover Levels I, II & III of the growth levels noted below. It safeguards the church's long term commitments by allowing for regular monitoring and an end-of-project evaluation. The function of this regular monitoring and end-of-project evaluation is to ensure adherence to the plan of action and at the end of the three-year period to determine continuance of or alterations in the plan. Personal agreements with ministry personnel will be contractual to allow for more flexibility in movement of personnel, ease in taking advantage of openings as they develop, and to limit the longer term financial liability to the work.

Objective:

To establish 10 groups of contextualized Adventist Muslim believers exhibiting an active and vital presence in an incarnational ministry to their communities proclaiming the soon-coming Messiah and the three angels' messages through life-style activities as well as through verbal proclamation in the context of the majority culture.

Time frame: Three years beginning 1 January, 1990

Indicators:

Level I, II, III indicators will be present at the end of project, with potential of subsequently moving to Levels IV & V.

The Five Growth Levels for Contextualized Ministry are summarized as follows:

Level I: AWARENESS

Objective: To create an awareness of the change agent as one who exhibits wholistic godly living through an incarnational ministry within Islam.

Indicators: 1. Change agents respected in community for godly, healthy, service oriented lifestyle. 2. At least one small group interested in study of the Holy Books.

Level II: FELLOWSHIP

Objective: To establish a contextualized fellowship of believers who, while remaining in the community, share a common faith allegiance with those preparing for the coming Messiah.

- Indicators:* 1. Regular group meetings for study and fellowship.
2. Regular personal study of the Torah and Injil and daily prayer by group members.
3. Confession of Christ as personal Savior.
4. Abstinence from things forbidden and simple tithing.

Level III: NURTURE

Objective: To develop group leadership for spiritual and social maintenance, growth and cooperative effort.

Indicators: 1. Leadership of group functioning effectively to care for spiritual maintenance and growth of the body of believers.

2. Mechanisms set up to solve group social problems and address the problems cooperatively.

3. Confession of faith in the work of the Holy Spirit in their lives, leading to godly living in preparation for the last day.

Level IV: REFORMATION

Objective: To create a sense of God's remnant, called to be a reform movement within Islam.

Indicators: 1. Number of new groups multiplying.

2. Confession of faith by the established groups in a new understanding of their rôle as a reform movement within Islam including the remnant and its mission, the Sabbath, day of judgment.

Level V: MATURITY

Objective: A body of Adventist Muslim believers understanding their rôle within Islamic culture as God's remnant people and able to relate to the larger body of Christ.

Indicators: 1. Spiritual integration of the young into the body of Christ.

2. Forms of local governance evident.

3. Dialogue between leaders of Adventist Muslims and the larger Adventist body.

4. Confession of faith in the larger body of the remnant, relationship of God's remnant in various cultures, an end time people of prophecy.

Recruitment and training of change agents

At first, change agents will be recruited who have made a basic commitment to Christ as Savior and to spiritual growth. As many SDA converts as possible will be included. The problem with using all SDA members is that they are so different

from the majority community that they are regarded as foreign, deviant, and are rejected. This has been the past experience. Therefore our strategy is to recruit those who are still contextualized but a step or two ahead of their community. They must be opinion leaders or consciously moving towards becoming opinion leaders. They will preferably be indigenous to that community. Changes in knowledge-attitude-practice introduced through change agents are apt to find wider acceptance among the members of a community if they are at a pace that the community is able to absorb into its lifestyle.

Financial support for the change agents will vary from a living stipend for a limited period (until self sufficiency can be established) to loans for establishing income generation. The goal will be to establish self sufficiency within a three-to-five-year period. Support for the local spiritual leader from the local group will be encouraged.

Rationale and strategies

The rationale and strategies are summarized here:

1. The present church in Islamex is not able to reach out to the Muslim from within his/her own culture. Communication, to be effective, must be in the local cultural ways.
2. Christianity conjures up a totally negative image in the mind of the Muslim, therefore a traditional “Christian” approach (traditional Adventist evangelistic approach is no different) will only widen the gap.
3. The present church organizational structure is a foreign institution, not culturally appropriate to fostering a spiritual movement in Islam.
4. Only as Muslims see an incarnational ministry modelled within their cultural context will they see it as something desirable.
5. The gospel is supra-cultural. It both confirms certain cultural practices and judges/condemns others. Decisions on what should be accepted and rejected in a culture must be made by members of the culture under the guidance of the Holy Spirit in response to Biblical truth and with the informed counsel of foreigners knowledgeable in the culture and cross cultural issues.
6. Organizational and leadership structures are most effective when allowed to develop along cultural matrixes rather than imposed.
7. The group of believers, if they are to remain as witness in their culture, must not be identified as a “foreign” institution. They must remain rooted in the local soil.

8. One cannot impose change in large increments. If the change agent is too far ahead or different from the local community he will be identified as foreign and not be listened to, especially by such a cohesive society as Islam. Therefore change agents must be used who are only a few steps above the community but who are looked to as opinion leaders. Then intensive training moves the change agent and the group together in further change (spiritual growth).

In comparing with other Global Strategy planning we see several differences in strategy which should be noted:

1. We see the fellowship and group of believers identity coming quite early in the phasing. The focus for group identity will be developed around such core concepts as:

- personal spiritual growth through inductive study of the Holy Books.
- salvation from sin and death (and present fears of divine capriciousness) through Jesus Christ to righteousness, eternal life, and freedom from fear in the present.
- preparation for the end time, the judgment, the second coming of Jesus, through godly and healthful living.

This family, group oriented approach, is more consistent with local cultural understandings and will move towards establishing a basic sustainable unit (fellowship group of 10-20 families) which can survive any counter action by the larger community.

2. Thus the fellowship of faith will be developed early on and then regular training and teaching of group leaders will deepen and broaden their knowledge of truth into all key Adventist beliefs.

3. Biblical study will be primarily through inductive Bible study so as to develop in the new believer the personal capacity to grow in his knowledge of truth under the guidance of the Holy Spirit. Passages will be carefully chosen to cover key spiritual growth topics and Adventist beliefs.

4. The “service” ministry will be more in terms of small inputs to enhance local income generating potential. Creating improved self-reliance will be the goal.

Overview of implementation from the 1991 Report

- Number of change agent couples we are working with was increased to 10.
- Total number of believers in Jesus being shepherded by these change agents is 236 as of the end of December.
- Dr Robert Darnell assisted us in a training seminar which was a great help in:

- Understanding our identity as a reform movement, a remnant, the *Hanif*, gathering out God's faithful from within Islam.
- In depth study of the Qur'anic basis for the key Adventist beliefs so that they can defend themselves within the Muslim community.
- Bringing a sense of unity and fellowship among the change agents.
- Beginning to develop a sense of loyalty to Adventist beliefs and their expression among us as God's faithful remnant, the *Hanif*, in the Islamic community.
- The communion was celebrated including the feet washing.

This was a significant move towards constructing a contextual Adventist theology and establishing a remnant body of Adventist believers in the Islamic context.

- The book, *The Message and the Messenger*, is translated, on computer, and in the process of final editing for reproduction of a few copies for pilot testing.
- The *Inductive Bible Study Leaders Guide* has been completed and reproduced in the local language. It will be distributed in January 1992.

1992 plan of action

Continue to develop contextually the following:

1. Establish a clear sense of group identity around the understanding of ourselves as God's remnant, the *Hanif*—Adventists—living incarnationally in the Islamic community.
2. Develop an understanding of and commitment to all Adventist beliefs—in the context of number one above.
3. Establish specific socio-economic development activities which will lead to self-reliance.
4. Prepare written materials, conduct or arrange training to effect the above three objectives.

Through the progress of the program, one of the crying needs has been for materials to place in the hands of the change agents to help them in their ministry in the villages. We have struggled with a number of different things which have evolved into the list of materials that we are presently using or are in the process of developing. We have called this our "toolbox". It is not complete but it is our present status. It is a progressive list of step-wise materials or simple activities

which we have found effective. This has been developed from direct interaction with our change agents and testing in the field.

Spiritual ministry “toolbox” for five different target group levels:

I. Introductory material, activities

- This is centered around personal social and community service activities

II. Inquirers

- Book introducing Isa (*Message & Messenger*)
- *People of God* (Series of basic salvation studies for Muslims by East Africa Mennonite Board)
- Stories of Prophets
- Injil studies (Isa as Intercessor)

III. Believers

- Prayer guide using Biblical passages in Muslim prayer format
- Baptismal guide
- Inductive study leaders guide

IV. Strengthening believers

- Tapes of spiritual studies
- Calendars, posters with religious sayings
- Literacy classes
- Blessings of Allah series
- TOT (Training of trainers) manual

V. Personal growth

- Tapes, in depth studies, Bible/Qur'an

Present status

In May 1992 as I met with the change agents for a five-day training session, we had approximately two hundred and sixty-six men who have confessed their faith in Isa as their Saviour and declared that through baptism. The change agents reported a further three hundred and forty enquirers.

As I covered studies on steps in personal spiritual growth, our rôle as God's

remnant to restore all truth including the Sabbath, and our hope in the soon coming Messiah, I sensed a definite commitment to the task. We are presently working through twelve change agents and their fellowship groups.

An assessment of the spiritual formation status among these groups would indicate that we have in general achieved levels I, II, and III of the levels of growth noted on pages 3 & 4. We have introduced Level IV with training and materials emphasizing the concepts of a remnant of God within Islam. This has been well received. We are beginning to introduce level V with its fuller understanding of Adventist beliefs in the context of the three angels' messages. We believe this will be accepted as a natural spiritual growth because of the spiritual foundation we have developed.

Key issues and lessons learned

Use of the Qur'an and Islamic forms

For some time we have discussed in various circles the usage of the Qur'an in work for Muslims. Most of the questions surrounding the issue have resulted from a simple lack of adequate field experience in the matter. Our experience suggests that in general, the concern that we will only "make them better Muslims" need not be a major problem. The simple fact is that when exposed to the Scripture the sincere Muslim will see their superiority. The Holy Spirit is well able to enlighten the mind of the sincere seeker as to the genuine sources of truth.

Our use of the Qur'an serves at least the following key purposes:

1. Simple respect for the Holy Books. By handling all the Holy Books with genuine respect we gain much credibility in the Muslim community.
2. As a bridge—moving from the known to the unknown. The Qur'an refers those who have questions to the earlier revelations of the Torah and the Injil. We are following through on that injunction.
3. To utilize "Qur'anic thought patterns" to explain Biblical truths. A number of Biblical truths are at least mentioned if not substantiated in the Qur'an. To develop the Biblical understanding in a Qur'anic thought process we have found helpful.
4. To demonstrate an *ishtihad tafseer* in a familiar setting. Muslims do not develop a questioning mind. *Takleed* (traditional interpretation) is more powerful. We have found it helpful to introduce them to principles of study and interpretation with their own book first.
5. To assist them in defending their identity and beliefs with in the Muslim

community in a way that will satisfy the accusations often leveled against them.

Specific forms which we have encouraged the believers to continue are:

1. Regular prayer in the prescribed form with Biblical based liturgy. They wear the white cap during prayer.
2. Continued attendance at the mosque (example of early Christians worshipping in the synagogue).
3. Fasting during Ramadan.
4. Since these are “house churches”, all meetings are usually held informally sitting on the floor.
5. Local village dress including locally acceptable dress for a Muslim woman.
6. Observing the feast of sacrifice has been a little more controversial. We have been open to either observing or not observing. The main objection has come from those of a Christian background who don't understand the original meaning of the *Eid el Adha*.

In short, we encourage use of the forms as long as they are useful in communicating what we would like to communicate. When they cease to communicate appropriately we would abandon them.

Cultural transfer not required in conversion

In Islamex, when a Muslim wanted to join the Adventist church, it has been required for protection of the church, that the father of the person (it has usually been a young man) is required to give written permission for a change of name and religious identity. This is then taken to the local government office for official transfer of identity. This person is then rejected by his community and becomes dependent on the church for survival. Usually it means at the least leaving the home area and possibly having to leave the country. As I have pondered this it has become clear to me that what is happening has no Biblical basis but is a human and institutional way of dealing with the problem. What is being required is a cultural transfer. Conversion requires that certain attitudes and cultural ways be transformed but never is a total cultural transfer required in the scripture that I am aware of. Conversion can be considered a paradigm shift, but not a cultural transfer. Acts 15 and Paul's declaration in 1 Corinthians 9 makes this quite clear. To put it succinctly, we have required two conversions: one of the faith allegiance and one of the total culture. The first is Biblical. The second I find no Biblical support for and therefore must conclude that it is of a different source.

Institutional confrontation

All usual efforts of Christian evangelization of Islam are perceived as a direct threat to the Institution of Islam. It is a dishonor to both Islam as an institution and to the name of Allah. Such dishonor in an honor society must be met with revenge, otherwise it is worse shame on the society. This interaction has been contributed to by the Christian “crusade” approach. A crusade can only be responded to with a *jihad* (holy war, struggle, resistance). I seriously question the wisdom of using the term *crusade* in any setting and never should it be used in an Islamic setting. (I appeal to the weaker brother principle.) It is a curious form of syncretism that has allowed us to use a word for our evangelism (proclaiming of the good news) that conjures up horrific pictures of inhumanity in the name of a debauched Christianity with which none of us wish to identify!

In our experience, what happens when these public and/or institutional approaches are used, is that they are identified by Islam as the fortress of the enemy institution. Muslims wishing to join are usually attracted by one or more benefits they see from joining such an institution: 1) the opportunity for a job and economic upward mobility; 2) since our church structures are often quite western in character, the attraction of possible immigration and at least of greater economic benefit from a western linked organization are invariably present; 3) the Muslim perceives a freer association between sexes in the Christian community and so will hope to satisfy this area more easily than in his own community. Story after heartbreaking story can be repeated of this. It is my studied suggestion, humbly offered, that because the mission by its very nature represents certain things as an institution to the Muslim that one of the above three motivations will be present in most cases. This tends to attract those who are not at all spiritual but are simply wanting to escape their present society.

We have had young people approach us and say, “I do not want to become Christian but I do want to know about Jesus and the *Injil* (gospel).” This is the kind of inquiry that is more genuine. With our traditional approaches in the past the issue has become one of institutional confrontation (Islam versus Christianity) and the issues of personal faith allegiance get lost in the resultant conflict. We must concentrate on the faith allegiance issues divorced of all institutional and cultural distractions.

Personal disorientation from “extraction evangelism”

In Islamex we have had approximately 22 conversions to the traditional church from Islam in 86 years of mission activity. Of these, essentially all have had significant difficulties and left the Adventist fellowship. One has continued as a worker and is involved in the present ministry to Muslims. All that I have

talked to have a high degree of bitterness towards the church for various alleged mistreatments. Most reveal an attitude of dependence on the church even though most are not now associated with the church. All in all it does not speak of a situation conducive to spiritual growth and further witness.

Because our traditional evangelistic methods have required a cultural and institutional transfer, the convert is totally rejected by his family, his community and has lost his identity since names are the basis of one's identity as a member of a particular family. I have come to the conclusion from my study and personal observation of this approach, that we little realize the degree of disorientation in the individual caused by such an approach, let alone the closing of the door to any further witness in that community.

Those of us from western or so called "developed" societies where individualism is the norm have difficulty understanding the degree of disorientation involved in such a cultural transfer. In high solidarity group cultures both one's identity and one's value system are not internalized in the individual but are primarily resident in the group. The reference points for one's value system are external. A girl remains a virgin not because she has necessarily internalized that as a value and chooses herself to do so, but primarily because of the shame it would bring upon the family, and because her family—her brothers are the primary protectors—makes certain that she is never physically alone with a boy. Indeed, if a family is having difficulty keeping the girl untouched, they will arrange an early marriage so as to prevent shame on the family from a premarital encounter, real or suspected.

When we extract an individual from this context and plant him or her into the traditional Christian church which in most places has a high degree of western individualistic influence, and where we try to encourage personal internalization of values as the basis of behavior, we produce a situation where the person has no identity and no reference points for his/her value system and consequent behavior. Therefore essentially all exhibit a high degree of disorientation, instability, deviances in sexual conduct or other moral behavior. Couple this with the apparent phenomenon noted in the discussion above that the institutional church attracts the marginalized in the society and precipitates devious motivations and the picture is not too encouraging.

Our motivation and identity

In approaching the Muslim it is necessary to search our own hearts for our own motivations. The Muslim has a high degree of sensitivity to the personal or institutional motivations so often exhibited in traditional Christian outreach. They are highly conscious of the numbers game. It is a matter of survival from

institutional strength as noted above. Therefore unless we can move from a motivation of love for the Muslim and with a commitment to faith development that is identifiable rather than institutional development we will continue to meet with a high degree of resistance. It ends up as a crusade to be met with a *jihad*.

Reinforcing traditional values in the society

Since one of the basic assumptions of this ministry is that God has been at work in all cultures to preserve a measure of true spirituality, it follows that so far as possible in concurrence with Biblical principles we aim to reinforce traditional values in the society. We must be perceived in the eyes of that community as strengthening those noble and spiritually uplifting values in the society. Therefore we must live, act and speak in ways so that the community says, there is a godly person, a caring person, a praying person, a spiritually powerful person, a person who can help me be a better person.

Developing identity as a “remnant” within Islam, the Hanif.

One of the difficulties with developing a fellowship group which is somewhat different from the surrounding community but aims to continue to survive and be able to continue to communicate to its host community as an ongoing witness is, what identity should this group adopt? Some have suggested they be known as “*Isai Muslims*” (Jesus Muslims or those Muslims following Jesus). In seeking to give that additional “Adventist spin” to what we are about—which in essence is more than that, it is rather the unique prophetic rôle of God’s people in end time—we have developed the concept of the remnant not only from Biblical sources but Quranic as well. Dr Robert Darnell has assisted greatly in this process. Our approach has been to understand that God is calling out within each cultural group a particular people to represent Him in that community. He desires a remnant in the Hindu community, in the Buddhist community, in the secular developed community, in the Muslim community. Each of these must be culturally relevant and communicating effectively the truth for this time to that community. This concept can be developed in the Qur’an, the line of reasoning goes thus:

- Most people of the Book (Christians) do evil, a few follow the scriptures revealed to them and are God fearing. (*Maida* 5:65-86)
- The faithful will believe in God, the last day and do good works. (*Maida* 5:72, *Baqara* 2:177)
- In Islamic tradition the people called the religion of Zayed (the man who lived in a cave in Mohammed’s family vineyard and taught Mohammed how to pray)—*Hanif*—those faithful to worship of the God of Abraham.

- A number of Qur’anic verses refer to the true believers, followers of the true religion of Abraham as *Hanif*. (*Anam* 6:74-78; *Rum* 30:30; *Imran* 3:67; *Baqara* 2:135; *Nisaa* 4:125)

We are capitalizing on this concept and endeavoring to create a sense of identity as God’s remnant—*Hanif*—within the Muslim community and further to emphasize the larger fellowship of the various remnants in other communities. It also helps our people to understand better the reasons for a certain separateness and diversity of operating between God’s remnant among the Muslim community and God’s remnant among the Hindu community, for example. Yet we are all part of God’s larger remnant which will be united when He reconciles all things unto Himself at His coming.

Developing a “minimal survivable unit” (MSU)

Our work with community development as well as people group concepts has led us to define a “minimal survivable unit” in the society. It can be conceived as the basic group in a society which will hang together, protect and defend members of the group, economically be able to survive through difficult times, and provide for its own religious and social life. In Islamex this unit is larger than a family, but smaller than a village. It appears to us that it takes a minimum of around 20 families with a leader. Therefore it has become a conscious objective to develop our fellowship groups into this level of socio-economic survivability. It helps to clarify our objectives in terms of what do we need to accomplish so this group can survive contextually and continue to be a light in the larger Muslim community.

Utilizing people-centered development concepts we are endeavoring to raise the economic level of the groups through increasing farm production, starting small businesses, etc. Also we are training *jamaat* leaders to care for the spiritual needs of these groups.

These groups are not artificially contrived. We are trying to follow natural networks existing in the community to ensure survivability and sustainability in the community. Admittedly, this concept is most easily applied in more traditional group societies, but perhaps with some adaptation it has applicability in other societies as well.

The structures of contextual mission in the Muslim community

As you have now we realized we are not involved in a typical church planting situation in the project. Institutionalizing the project into the traditional church structure would compromise many of the key principles and strategies of the

project. It would also threaten the security of the existing church. In many places our local churches are not undertaking outreach to the Muslim community for this and other reasons. A question that must be wrestled with is, if a local field is unable, unwilling, or for whatever reason not covering a particular area of mission in its territory, at what point should another organization step in and define a particular mission as its mission?. What should be the administrative relationships? The majority community is overlooked for a variety of reasons. In some local fields there is no ability or desire to try new approaches to a neglected or difficult sector of mission in its territory. At times this takes the form of specific opposition. Cutting of funds. Categorizing those involved in a ministry to those people as having apostatized, or not being true blue Adventists. Reporting activities for Muslims to the intelligence branch. Whose mission does this then become? Must we always work through the local existing church? Or is there a place for a functionally separate mission body to assume and address these special mission challenges? At present the church structures and policies have no place for a contextual people movement along the lines we are pursuing in this project. I am not asking for formalization of relationships at this point. That would probably be more detrimental than helpful. We are willing to continue as a research and development project. But I do think we need to begin to discuss the implications. And we do need to set up enough flexibility in our Global Mission and church structure to ensure the continuance of such “R & D” projects.

Given we can come to some workable solution to the point above, what structure should this contextual ministry develop? Are we willing to encourage and work with a rather unstructured underground house church? What structures and support mechanisms, perhaps outside the country, do we need to provide to ensure the continuance of such movements?

Finally, I would like to say a word about the people involved in such mission activities. First, much of this work will have to be carried initially by non-locals in a new area. As much as possible it must be Muslim converts working for Muslims. However, a group of non-locals with training and experience in this type of ministry will always be needed to work with local groups in developing and guiding such mission activities. It must therefore be a team effort. As the program and understanding of this approach develop, it is conceivable to plant converts into new areas, even new “unenterable” countries, as tentmakers.

A concluding word regarding the unique needs of those involved in ministry to Muslims. This is in reality a power ministry. The forces of evil arrayed against this ministry are real. Much of that evil meddling is directed at the individuals involved in such ministry. It may take any number of forms in order to negate the work that is being done. Those involved in such ministry need special intercessory prayer for their personal spiritual survival as well as the ministry. They need

personal spiritual mentoring by a group of spiritual counselors. If we do not take this need seriously we will lose any ground we have gained. It is a lonely work out there and we must support one another.

A BRIEF BIBLIOGRAPHY OF BASIC BOOKS ON ISLAM FOR A LIBRARY STARTING A COLLECTION

compiled by Jonquil Hole

Structure of the bibliography

The bibliography is broadly based on the Dewey Decimal Classification system, but with adaptations where necessary. There is an underlying structure of sections and subsections. The first section [1-37] deals with reference works, some of general interest, and some possibly of more use to librarians. I should particularly like to point out number 2, the massive **Encyclopaedia of Islam** currently being reissued in fascicles by Brill. This work is growing in depth as it slowly makes its way through the alphabet; it has now reached about midway, having been nearly 30 years on the job. **Index Islamicus** (numbers 32 and 25) is the indispensable research tool for journal articles on Islam from 1665 to the present; books have also been cited since 1976. The **Index** is a quarterly publication, but it is also issued as a five-yearly cumulation. General works on Islam comprise the next section [38-48], and here you will find the familiar names of Arberry, Cragg, HAR Gibb, and Bernard Lewis. A short section on Islamic philosophy [49-54] precedes a much longer section on religion and theology, with subsections on the Prophet, the Qur'an, and the Hadith. The books on missions to Muslims are at the end of this section [87-95]. Sociology and civilization, law, women, technology and the arts have several citations each [96-120]. Literature [121-123] is a difficult section: very few western students have the language skills

necessary for approaching the literature of Arabic, Turkish or Persian. A lengthy section on geography and history [124-162] concludes the bibliography proper.

A short list of journals is appended. The **International Journal of Middle East Studies**, published by Cambridge University Press, and the **Journal of Islamic Studies**, published by Oxford, are both academic in nature; the other titles are all concerned with Christian/Muslim interaction.

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ABSTRACT:

THE POLITICAL DIMENSION OF ISLAMIC THEOLOGY

J A Kayode Makinde

RELIGION AND POLITICS IN ISLAM

The position of Ayatollah Khomeyni adequately demonstrates the attitude of Islam vis-à-vis the rôle of religion in the political life of a community. Significantly, he repeated time and again the slogan: “our religion is our politics, our politics is our religion”. It is equally practically impossible from an Islamic point of view to hair-split between theology and political theory either conceptually or in application. For the *Ulema* who form the bulk of Muslim political theoreticians occupy concurrently or are closely aligned with the position of theologians in the Islamic society. The origin of this duality clearly traces back to the double rôle played by the Prophet of Islam as the political head of the nascent religious community. Effectively, from the moment Muhammad ascended to power at the *hijira* which transformed *Yathrib* of the *Jahiliyyah* into *al-Madinat* of Islam, whatever distinctions or differentiations that might have been possible were permanently compromised by default. Maxime Rodinson explains further in his long preface to the work of Bernard Lewis:

In the family of the great monotheist religions, Islam presents the remarkable peculiarity of closely allying theological and political problems on the structural plane.... The reasons for this peculiarity lie in the conditions of its genesis. At the beginning of the seventh century, the little new

religious sect ... in the midst of multiple tribes [was transformed] into a political organization. Its supreme head was at the same time the ideological guide who defined dogmas, rites and institutions on the basis of inspiration, and the political head who took all necessary decisions on all problems, whether internal or external... The ideal of this ideologico-political state subsists till our time ... despite an ever increasing fragmentation of the original unity ... Muslims continued to view the authenticity of an ideal, legitimate Muslim state as combining the two competencies. (Lewis, 1982:5)

SEPARATION OF MOSQUE AND STATE

In this respect, it is well understood, an irreconcilable difference of approach exists between the relationship of the Islamic religion to active political participation and leadership of the community and that of Christianity whose Founder and Lord categorically refused overt invitations, not to say incitations, to political leadership. Jesus Christ clearly distinguished between what He described as “the kingdom of this world”, as opposed to and distinct from the kingdom of God (of heaven). The full impact of these opposing views may not be fully comprehended in reality until a situation arises where a strong Christian minority resident in a Muslim majority state takes exception to the imposition of religiously biased legislation aimed at Islamizing society (eg Egypt, Sudan, Pakistan, Iran).

Ironically, the Muslim political scientist, rather than appreciating the advantages of a separation of powers, sees the duality of political and religious functions in the same hand as the exact superiority of Islam over all others, in that it is in the delegation of religious and political powers to the Prophet and his successors that God demonstrates the legitimacy of their administration. Once this is removed, they argue, there will be no more left to Islam than the ideological carcase often assimilated to Marxism or, at best, to a doctrinally impotent spirituality which Christianity is seen to represent. The recurrent Qur’anic injunction to “obey Allah and His messenger” and to “believe what Allah and His apostle have commanded you” often creates in the mind of the believer a unitary dualism akin to the trinitarian relationship between the Father, Son and Holy Spirit in Christian theology. And why not, since disobedience to the Apostle transcends the infringement of a rule of social order and becomes “an act of religious disobedience, a sin, and involves religious penalty”. (H A R Gibb, 1949:99) Such religiously deviant behaviour is naturally equated in practical terms with disobedience to Allah, a capital offence in the *Shar’ia*. That this idea is embedded even in the most fundamental of Islamic statements of belief of the Islamic faith—the *Shahada*—

is significance of the unquestioned acceptance of Allah's pronouncement through his Apostle.

CONCLUSION

The politics of Islam is its theology and its theology is its politics and this approach to religious faith has conditioned Islam to elaborate the most detailed regulations to shape the spectrum of Muslim life, including faith, worship, social contracts, family relationships, burial rites, and so on. In this respect, there is a fundamental divergence from the Christian faith which dwells on the elaboration of principles to guide a believer's life and relationships. Islam thrives in the situations of close collaboration with and dependence on political authority and power which are its natural habitat. On the opposite side is Christianity whose sacred scriptures declare that a single servant cannot serve two masters. While the Christian is not to go out seeking persecution and confrontation with civil authorities, any dependence on the latter or active collaboration with them to propagate its tenets has historically resulted in catastrophic consequences. The objectives of Global Mission, which consist in reaching the unreached of this world, will be more efficiently and effectively achieved through a faithful mimetism of the Master's methods and examples of love, prayer and continuous witness rather than laying emphasis on political strategies and techniques which may bolster the membership without prospering the message.

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ABSTRACT:

**THE IMPACT OF SEVENTH-DAY
ADVENTIST SPONSORED AID PROJECTS
ON SELECTED ISLAMIC COMMUNITIES IN
RURAL PAKISTAN**

John Matthews

INTRODUCTION

Traditional SDA approaches to Muslims have not met with success in Pakistan and, generally, these approaches have raised rather than lowered barriers. ADRA has recently introduced humanitarian programmes motivated by ethical rather than evangelistic goals. Consequently, there seems to be a more positive attitude toward Christianity where these interventions have been made. If this is true, there are major questions to be considered about future plans.

METHOD

A statistical study was conducted to measure changes in attitude among Muslims in rural Pakistan as a result of aid projects. The study tested the null hypothesis: "There is no difference in Muslim attitudes toward Christians in selected Pakistani villages where development work has been undertaken by the SDA church and in villages where no such work has been done." The null was tested by giving a questionnaire to sample groups from six rural communities near

Pakistan Adventist Seminary (PAS). In three communities, PAS has completed projects (eg village sanitation; health clinics; immunization; income generation; community schools). In the other three no projects have been done. There were some uncontrolled variables but these would mostly have influenced Muslims in non-project villages to indicate favourable attitudes to Christians. The statistical methodology used was a two-tailed t-test. The number in the samples required a t-score of more than ± 2.660 in order to reject the null with 99% confidence. A point biserial correlation with co-efficient (PBC) was also calculated. This reveals relationship strength between the fact that there has or has not been a project and the answers given on the questionnaires.

RESULTS

The questionnaire consisted of 16 questions. Statistically significant differences were given in answer to three questions, namely, (6) I would be prepared to share a meal with a Christian in my home; (7) I would be prepared to share a meal with a Christian in his home, (12) It would benefit the community if the mission school were under Muslim rather than Christian administration.

On a scale of 1-5 (agree strongly-disagree strongly) the mean for questions 6 and 7 in non-project villages was 3.2, indicating a majority who would not eat with Christians. The mean in project villages was 1.4, indicating a majority who would share meals with Christians. Statistically, the t-scores on questions 6 and 7 were 9.063 and 8.876 respectively. The null was rejected and a significant difference in attitudes was documented. The import of this change is underscored when it is remembered that eating with non-believers is discouraged by Muslim tradition in Pakistan. The PBC on questions 6 and 7 was about 0.74. This indicates statistically that at least 54% of the change in attitude is explained by the variable tested, that is, project or no project.

The other question in which the null was rejected was number 12. In non-project villages the mean was 2.543, indicating on average a preference for PAS to be under Muslim control. The mean in project villages was 3.400, documenting a small but distinct shift favouring Christian administration. The t-score was 3.174. The PBC was 0.359, indicating that 12.9% of the change in attitude can with certainty be attributed to the fact that there has or has not been a project in the community, though the relationship may be higher.

These are momentous shifts in attitudes. Muslims in project villages not only paid lip-service to Christian participation in community affairs in answering questions where a polite answer was possible. On average, when a stark choice was presented to them they chose against their basic instinct as followers of Islam

in Pakistan. They recognized that Christians can make a contribution to society and that a loss of this influence would be detrimental.

OBSERVATIONS

In this study it was suggested that the worst failures of Christianity in the East have been when epistemological issues were considered paramount. More success seems to have been apparent when axiological issues have been involved. A tentative claim may be made that this theory is supported by the responses of the Muslims to the questionnaire.

In conclusion it may be observed that the Christian gospel, particularly in a Muslim setting, cannot successfully be communicated by preaching alone. True proclamation includes a witness of lifestyle and philosophy of which preaching is but a part. The false dichotomy that Western man has drawn between what is holy and what is mundane tends to compartmentalize life. This dichotomy makes it easy to separate the world of the mind from the world of action in much the same way as was done by the classical Greek philosophers. Ethics and human kindness may then easily be submerged under the all-important pursuit of truth and reality. And in the process, the power of the gospel is lost.

ESCHATOLOGY IN THE QUR'AN.

A Preliminary Study of Selected Eschatological Themes Relevant to the Encounter between Muslims and Seventh- day Adventists

Hendricus G van Rijn

The Qur'an characterizes the present life as "temporary usefulness" in relation to the true life in the hereafter. (Sura 13:26; 43:35; 40:39; 9:38) Instead of remembering God, man is forgetful. (Sura 59:19) Islam takes a very pessimistic view of human nature.

The certainty of the "Hour" is firmly rooted in the Qur'an. Muslim authors, generally, refer to the Judgement Day as the "Hour". What has been predicted by Muhammad about the "Hour" will certainly come to pass. (Sura 77:7; 51:5,6; 15:85) The coming Judgement is not only a fact, but also soon to be expected. However, "One day with Allah is similar to a thousand years with the people." (Sura 22:47b)

The knowledge about the exact time of the Hour is only in the mind of Allah. (Sura 43:85; 67:25,26; 7:187) Although hour, day or month is not revealed, later Muslim commentators have speculated about the year or the period in which the Judgement Day would come. The Hour will come suddenly and cause great confusion. (Sura 21:89) Muhammad mentions in passing the going out of the Yajudj and the Modjudj (Gog and Magog) at the time of the Hour. (Sura 21:95-97) Tradition connects the Yajudj and Modjudj with the reappearance of Isa (Jesus) on earth at the end of time. Another sign of the Hour is a beast from the

earth. (Sura 27:84) However, in Muslim eschatology the beast is not an enemy but a servant of Allah.

Sura 43:61 contains the mysterious words “a knowledge of the Hour”. Over the centuries, these words were connected with the return of Isa (Jesus) at the time of the end. According the Sura 4:157, the death of Isa is to be expected in the future after his reappearance. The sura presupposes the ascension of Isa to Allah, without tasting death. Only on the Judgement Day will Isa die. Shortly thereafter, he will be resurrected, in order to function as a witness in the Judgement.

There is a strong tendency among early Muslim commentators to interpret certain historic events as signs of the approaching End.

The Qur'an knows also about “the sealing of hearts”. (Sura 7:101; 10:74; 10:13; 30:9; 9:70; 14:9; 35:25; 40:83; 40:22; 64:6) It applies to unbelievers. At a certain point in time, they can no longer be converted.

Sura 48:29 speaks about signs in the faces of believers. These signs are sometimes identified as marks on the foreheads caused by performing the *salat* frequently. In the Qur'an the sound of the trumpet gathers the people for the final Judgement. (Sura 6:73) The trumpet calls the dead from the earth. (Sura 30:25,27,43) In a few places, death is called a sleep. (Sura 36:52; 39:42) At the sound of the trumpet the earth will shake, split open and release the dead. (Sura 99:1-8; 56:1-7; 52:9,10; 25:25) Mountains are changed into dust blowing away as clouds, changing the earth into a barren plain. (Sura 20:105-107; 27:90) Stars will be extinguished and rain from heaven. (Sura 81:1-14; 82:1-6) Heaven will be rolled up like a scroll. (Sura 21:104) The sun and the moon will be darkened and become one. (Sura 75:8) The seas will be boiling from heat. (Sura 81:6) There will be terrible floods. (Sura 82: 10,11) On the Day of Resurrection heaven will split and clouds with the throne of Allah will come forth. (Sura 2:210) Then the angel introducing the Judgement will be send down. (Sura 25:25)

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BOOKS PUBLISHED BY SYMPOSIUM PARTICIPANTS

The Qur'an is right when it says... (63 pp) by Abderrahim Al Rumi (pseudonym). Die offene Tür, Postfach 4260, D-7302 Ostfildern 1, Germany.

This small book has a very useful function in dealing with the major prejudices of Muslims towards Christians: the “falsification” of the Bible, the Trinity, the Sonship of Jesus Christ, and the need for a substitutionary sacrifice for the forgiveness of sin, approached from Abraham’s experience with Isaac. Recommended as a good read for evangelists and a useful book for giving to Muslims.

Understanding, 8 tracts for Muslims by Luka T Daniel. PO Box 207, Ikeja, Lagos State, Nigeria.

In a question and answer style, quoting the Bible, the Qur’an and other Muslim sources, the author leads the reader to draw positive conclusions that have a bearing not only on a peaceful Muslim-Christian relationship, but also to an understanding and acceptance of the Christian message.

Islam and Christian witness (159 pp) by Martin Goldsmith. Pbk ISBN 1 85078 090 0 £2.95 plus p&p. Obtainable in the United Kingdom from any Christian bookshop; outside the UK, please order from Newbold College Bookshop, Bracknell, Berkshire, RG12 5AN, England.

This book offers a clear perspective on the two cultures. The author explores the changing world rôle of the Muslim faith, examines its central beliefs, discusses areas of agreement and disagreement between Christianity and Islam, and then explains how Christians can effectively present the gospel to Muslims. What are the likely stumbling-blocks to Muslims? What can Christianity offer? What opposition does the Muslim convert face?

Muslims in Western Europe (200 pp) by Jørgen Nielsen. Pbk ISBN 0 7486 0364 6 £12.95 from The Trade Department, Edinburgh University Press, 22 George Square, Edinburgh EH8 9LF, Scotland.

A useful introduction to the social, political, cultural and religious positions of Muslims living in Europe today, starting with a brief account of their early presence, and a detailed survey of immigration this century. There are country-by-country studies of Muslim communities in Europe, looking at issues such as the rôle of the family, and questions of worship, organisation, education and religious thought.

Will the brothers meet? (207 pp) by Edison Samraj. Oriental Watchman, PO Box 35, Pune 411001, India.

What “brothers” is not specified—presumably Isaac and Ishmael, representing Christianity and Islam respectively? This little book by its simplicity of style and language fills an important need by providing information for Muslims who have only basic reading skills. Its narrative style engages the attention of the reader. It is a simple but effective introduction to basic Christian faith; it does not present any specific SDA doctrines.